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LIST OF FOREIGN RESIDENTS IN CHINA.

N. B. It has been found impossible to note, with perfect accuracy, the place of residence of all the foreigners in China; in the following list care has been taken to include the names of all except those connected with the British army and navy; if any have been omitted, it has been unintentional.

Abdalah David Sassoon,	c	Bellamy, John	c
Abercrombie, H. H.	h	Bird, Alexander	h
Adnams, J.,	h	Birdseye, T. J.	s
Aga Mirza Boozrug,	c	Birley, F. B.,	c
Aga Mirza Boozrug,	c	Bland, James	s
Aga Mohomed.	c	Blass, Ferdinand	c
Agabeg, C.	c	Blenkin, William	c
Agassiz, Arthur	c	Bomanjee Eduljee.	c
Alcock, R. and family	s	Bomanjee Muncherjee.	c
Alexander, W.	h	Bonney, S. W.	c
Almeida, Braz de	m	Boone, Bp. and family	s
Anderson, J. A.	s	Botelho, Arnaldo	c
Anderson, D.,	h	Bourne, H. F.	c
Ardaseer Rustomjee,	c	Boustead, Edward	c
Ardaseer Furdonjee.	c	Bovet, Louis	c
Aspendarjee Tamoojee,	c	Bovet, Fritz	c
Aspinall, jr. Richard	c	Bowden, William	h
Aspinall, William G.	s	Bowman, Abram	c
Augier, F. J.	h	Bowman, James	h
Azevedo, Luiz M. de	h	Bowman, John	s
Backhouse, J.	c	Bowman, A.	s
Badenoch, P.,	h	Bowring, J. C.	h
Balfour, A. H.	h	Bowra, C. W.	h
Balkwell, Henry	c	Bowra, W. A.	h
Ball, Rev. D. and family	c	Brabner, S. K.	c
Bancker, James A	c	Braga, João	h
Baptista, João Severo	s	Braga, Manoel	h
Barmore, George	h	Braine, Charles J.	h
Barnard, D.	h	Bridgman, Rev. E. C. and fam.	c
Barnes, D. J.,	h	Bridgman, Rev. James G.	c
Barnet, George,	c	Brimelow, James W.	h
Barnet, William	c	Brinley, C. H.	c
Barradas, Angelo	h	Britto, Joze de	h
Barradas, Francisco	h	Brooks, Robertson	s
Barradas, Vicente	h	Brooksbank, John	h
Barretto, João	h	Brown, William Ward	c
Barretto, A. V.	c	Brown, W.	h
Barretto, J. A.	h	Brown, Rev. S. R. and family	ab.
Barros, Francisco A.	h	Brown, W. W.	s
Barton, George K.	h	Brown, Rev. H. A.	s
Bateson, Charles E.	c	Bruce, George C.	h
Baylis, N.	s	Bruce, Murdock	h
Beale, Thomas Chay	s	Buchanan, J. C.	h
Beaumont, Joseph	s	Buckton, Charles,	h
Benjamin Eliah.	c	Bucton, C.,	w
Bevan, William F.	h	Bugnon, Alexis	c

Bulsing, T. D. c
Bull, Isaac M. c
Burd, John h
Burg, jr., D. Vander c
Burgess, E. N. h
Burjorjee Hormojee, c
Burjorjee Sorabjee. c
Burjorjee Pestonjee, s
Burn, H P. h
Bush, F. T. and family h
Burton, Edward s
Butt, John c
Buxton, T. h
Byramjee, Rustomjee c
Caesar, C. A., c
Caine, Hon. Major h
Cairns, John h
Calder, Alexander s
Caldas, Joaquim P. h
Caldwell, D. R. h
Camajee, P. H. c
Camajee, D H. c
Camajee, R. H. c
Campbell, Archibald *absent.*
Campbell, A. h
Campbell, A E. H. c
Campbell, Hon. C. B. h
Campos, Joaquim de h
Cannan, John H. h
Carlowitz, Richard c
Carr, John h
Carter, Augustus c
Carvalho, Antonio H. h
Carvalho, Joze H. h
Castro, L. d'Almada e h
Castro, J. d'Almada e h
Cay, R. D. h
Chalmers, Patrick c
Chapman, A. h
Chomley, Francis C. h
Clark, C. G.
Cl erly, Capt. and family s
Cle erly, C. St. G. h
C ton, Rev. S. C. and fam. c
Cohen, E. h
Cohen, S. H. s
Cole, Richard and family n
Collins, James, and family h
Comelate, J. G. h
Compton, J. B. h
Compton, Charles S. c
Compton, S. s
Comstock, W. O., c
Conner, William h
Cooper, Frederick h
Cooper, James s
Cooverjee Bomanjee. c
Cortella, Antonio M. h
Cowasjee Pestonjee. c
Cowasjee Palunjee c
Cowasjee Framjee. c
Cowasjee Sapoorjee Lungrana. c
Cramer, Edmund c
Crampson, James s
Crawford, Ninian h
Croix, George de St. c
Croix, N. de St. w
Crooke, James c
Croom, Alexander F. h
Crockanthorp, R. H. h
Cruz, Felix F. de m
Culbertson, Rev. M. S. and fam. n
Culvert, R. R. c
Cumming, W. H., a
Cunningham, E. s
Currie, John h
Cursetjee Pestonjee Cama. c
Cursetjee Hosenjee, c
Cuvillier, John Y. c
D'Agiular, Hon. G. h
Dadabhoy Byramjee. c
Dadabhoy Hosungjee. c
Dadabhoy Burjorjee. c
Dadabhoy Eduljee. c
Dadabhoy Jemsetjee. c
Dale, T. c
Dale, W. W. c
Dalziel, W. h
Dallas, A. Grant s
Dana, R. P. c
Davis, Sir J. F. h
Davidson, Walter h
David Scryngeour, h
Dawood Moses. c
Dean, Rev. W. h
Delano, Edward c
Dent, Wilkinson h
Dent, John c
Dent, George c
Dellevie, S. h
Devan, Rev. T. T. h
Dickinson, Henry h
Dixson, Andrew h
Dixson. Andrew h
Dinshaw, Pestonjee c
Dixwell, George B. c
Dhunjeebhoy Byramjee. c
Dhunjeebhoy Ruttonjee, c
Dhunjeebhoy Dadabhoy. c
Dhunjeebhoy Hormusjee, c
Dhunjeebhoy Rustomjee, h
Dorabjee Nesserwanjee Camaje, c
Dossabhoy Hormusjee, s
Douglass, R. H. s
Dryer, William c
Drinker, W. h
Dudgeon, Patrick c
Duddell, G. h
Dundas, H. h
Dunlop, Archibald o

Dunjeebhoy Framjee Cama. h
Duping, C. h
Durran, jr., J. A. m
Durran, Adhemar m
Durrell, Timothy J. c
Duns, N. h
Duval, F. c
Edger, J. F. and family c
Eduljee Cursetjee, c
Edwards, R. m
Eldridge, Oliver c
Eliaoo David Sassoon. c
Ellice, Robert h
Ellis, W. c
Emery, W. h
Empson, C. s
Encarnação, Antonio L. h
Everand, Thomas c
Everett, h. E. A. H. and family m
Farncomb, E. h
Farquhar, W. C. s
Fearon, S. absent
Fearon, C. A. s
Fergusson, John h
Fessenden, Henry h
Fincham, Alfred c
Findlay, George h
Fischer, Maximilian and famliy c
Fittock, W. H. h
Fletcher, Angus absent
Fletcher, Duncan *h* h
Fonceca, Antonio de h
Forbes, Paul S. and family c
Forbes, Duncan a
Ford, Martin c
Fogg, H. s
Framjee, Nesserwanjee c
Framjee Hormusjee, s
Framjee Sapoorjee Lungrana. c
Framjee Hormurjee, c
Franklyn, W. H. h
Fraser, G. h
Freemantle, E. w
French, Rev. John B. c
Fryer, A. H. h
Funck, F. h
Garçon, João h
Gibb, George c
Gibb, T. A. *absent.*
Gibb, John D. s
Gibbs, Richard c
Gilbert, J., h
Gilbert, William c
Gibson, E. s
Gibson, Edmund s
Giles, E. F. c
Gilman, R. J. c
Gilman, William H. c
Gilman, R. J. c
Gillespie, C. V. and family c
Gillespie, Rev. W. h
Gingell, W. R. c
Gittins, Thomas c
Glew, Joseph Thomas h
Goddard, W. H , h
Goddard, John A. h
Gonsolves, Antonio h
Graham, Rev. R. and family s
Grant, James h
Grandpré, Francisco h
Grandpré, Alexandre h
Graves, P. s
Gray, Samuel c
Gray, H. M M. s
Gray, A. c
Griswold, John N. Alsop, c
Gutierres, Candido h
Gutierres, J. h
Gutzlaff, Rev. C. and family h
Hance, H. J. h
Hanisson, G. E. h
Hagne, P. n
Hallam, S. J. c
Hale, F. H. s
Hardie, H. R. h
Harker, Henry Robert c
Harkort, Bernhard c
Happer, Rev. A. P. m
Harrison, G. E. h
Hart, C. H., m
Harvey, F. E. s
Hasting, William c
Heard, John c
Heerjeebhoy Hormusjee, c
Hertslet, F. L. a
Hesherington, John s
Heskesh, Hy. s
Hey, William s
Heyl, W. S. h
Hilikes, H. h
Hill, Samuel c
Hillier, C. B. and family h
Hodgson, J. c
Hogg, W. h
Holdforth, C. G. h
Holgate, H. w
Holmes, John, h
Hormusjee Nesserwanjee Poch, c
Hormusjee Jamasjee Nauhders. c
Hormusjee, Pestonjee s
Horsburgh, H. S. h
Howe, C. F. c
Howell, Augustus h
Hubertson, G. F. s
Hudson, Rev. T. H. and fam. m
Hudson, Aug. h
Hughesdon, Charles and fam. c
Hume, Hon. J. W. h
Hume, G. and family s
Humphreys, Alfred h

Hunter, Thomas h
Hunt, T. w
Hutchinson, W. s
Hyland, Thomas h
Inglish, A. L. and family h
Irons, James s
Jackson, R. B. and family f
Jackson, Roger s
Jacob Rubian. c
James Lomax, h
Jamoojee Nusserwanjee. c
Jamsetjee Eduljee. c
Jardine, David c
Jardine, Joseph h
Jarrom, Rev. W. and family n
Jehengeer Framjee, h
Jesus, João de h
Jesus, Joaquim de h
Jesus, João de h
Johnson, D. c
Johnson, Rev. S. h
Johnson, Hon. Alexander R. h
Jones, Thomas c
Josephs, Levin c
Jufurbhoy Budroodeen. c
Just, L., h
Just, Jr., L. *absent*,
Kay, William s
Kay, J. Duncan h
Kennedy, K. M. h
Kennedy, H. H. s
Kenny, B. and family c
Kerr, Crawford *absent*,
King, W. H. c
King, F. A. c
King, David O. c
Kinsman, Nathaniel c
Kirk, Thomas s
Kreyenhagen, J. c
Lamson, G. H. c
Lane, Thomas Ash *absent*,
Lane, William m
Lapraik, Douglass h
Law, E. A. c
Layton, F. A. s
Layton, T. H. a
LeGeyt, W. C. h
Leffler, Johannes h
Leives, William D. h
Lena, Alexander h
Levin, E. H. h
Lewis, A. h
Liljevalch, H. E. C. F. c
Lind, Henry h
Limjeebhoy Jemsetjee. c
Livingston, W. P. *absent.*
Livingston, J. Gibbons c
Lloyd, Rev. John a
Lockhart, W. and family s
Loomis, Rev. A. W. and fam. n
Lowrie, Rev. W. M. n
Lowrie, Robert, and family h
Lyall, George, h
Maccullock, Alexander s
MacEwen, James h
Mackenzie, K. R. s
Mackenzie, C. D. s
Mackenzie, S. c
Mackenzie, D. W. c
MacSwyney, P. C. h
Macleod, M. A. h
Maclean, J. L. h
Mackay, Hugh h
MacKnight, Thomas h
MacMurray, James h
MacMinnies, Capt and family s
Macgowan, D. J. and family n
Macgregor, P. C. c
Maciver, William W. h
Mahomed Thawar, c
Maltby, C. s
Man, J. L. c
Maneckjee Cooverjee, c
Maneckjee Nanabhoy. c
Markwick, Charles h
Marsh, W. H. h
Marquis, Domingos P. c
Marques, Fortunato F. c
Marjoribanks, Samuel c
Marçal, Honorio m
Matheson, Donald h
Matheson, W. F. h
Matheson, C. S. s
Mattheus, A. h
Mawjee, Careem c
May, Charles and family h
M'Cartee, D B. n
M'Clatchie, Rev. T. and fam. s
McDonald, James s
McGregor, R. c
McGregor, H. h
McPherson, Alexander W. h
Meadows, T. T. c
Meadows, John A. T. c
Meredith, G. c
Merwanjee Pestonjee. c
McCart, Patrick h
Melville, Archibald c
Medhurst, Rev. W. H. and family s
Mercer, W. T. h
Meredith, W. S. f
Meufing, William c
Miles, W. H. h
Milne, Rev. W. C. and family s
Milne, C. h
Miranda, Agostinho de c
Moller, Edmund c
Moore, William c
Moolah Shaikbraim Nooroodeen, c
Moolah Shaiktyab Furjullabhoy, c

Morgan, W. h
Morrison, M. C. f
Morrison, J. G. h
Mosses, A. R. B. h
Motabhoy Mahomedelly, c
Mounsey, John T. c
Moul, Henry c
Moncreiff, Thomas s
Morss, W. H. c
Moul, George c
Moul, Alfred c
Muller, O. E. c
Mumford, C. W. s
Munsell, J. E. c
Munchersaw Nusserwanjee My. c
Muncherjee Pestonjee. c
Murrow, L. E. c
Murrow, Y. J. c
Murray, Charles W. h
Murry, —— s
Muncherjee Eduljee. c
Nanjeebhoy Hassam, c
Napier, George h
Nesserwanjee Byramjee Fackeerajee, c
Newman, E. h
Neave, Thomas D. c
Nogueira, Valentim de h
Noronha, Joze M. de h
Noronha, F. de h
Norton, W. M. s
Nusserwanjee Ardaseer. c
Nusserwanjee Bomanjee Mody. c
Nuzmoodeen Shojaully. c
Nye, Gideon jr. *absent.*
Nye, Clement D. c
Nye, T. S. H. c
Nye, E. C. H. c
Oakly, C. c
Olmsted, H. M. c
Olding, J. A. h
Oswald, Richard h
Outeiro, Joze M. d' h
Ozorio, Candido J. h
Ozorio, Candido h
Parker, Rev. P. and family c
Parker, N. de E. h
Parkes, H. S. s
Parish, F. n
Park, James Dickson c
Patullo, S. E. c
Parkin, W. W. c
Pearcy, Rev. G. and family c
Peet, Rev. L. B. and family c
Peirce, W. P. s
Pereira, Ignacio P. h
Pereira, Ignacio h
Pereira, Edward h
Perkins, G. h
Perkins, George c
Pestonjee Byramjee Colah. c
Pestonjee Jemsetjee Motiwalla. c
Pestonjee Nowrojee Pochawjee, c
Phillips, J. h
Piccope, T. C. c
Piccope, W. N. c
Platt, Thomas s
Pohlman, Rev. W. J. a
Ponder, Stephen c
Pope, John, h
Porter, J. h
Potter, D. s
Proctor, jr., D. L. h
Purver, J. P., w
Pustau, William c
Pyke, William s
Pyke, Thomas. s
Quarterman, Rev. John W. n
Rae, John h
Rangel, Rofino h
Rangel, Floriano A. h
Rangel, Segismundo J. c
Rangel, Jayme c
Rathbone, S. G. *absent.*
Rawle, S. B. h
Reiche, F. c
Read, H. C. h
Remedios, Boaventura dos h
Remedios, J. Bazilio dos h
Reuben, Isaac s
Reynvaan, H. G. m
Ribeiro, Lauriano F. V. h
Rickett, John and family h
Richards, P. F. s
Rienacher, R. h
Ripley, Philips W. h
Ritchie, A. A. and family c
Ritson, John s
Robinson, W. F. h
Roberts, O. E., c
Roberts, Joseph L. c
Roberts, Rev. I. J. c
Robertson, D. B. s
Robertson, F. s
Rocha, Antonio A. da h
Rodrigues, T. B. c
Rogers, Jacob C. c
Rolfe, R. H. c
Ross, J. B. s
Ross, W. F. h
Roose, William R. s
Rothwell, Richard
Rousseau, James P. c
Rowland, Thomas H. h
Rozario, Cepriano do h
Rozario, Florencio do c
Roza, Jozino da h
Rushton, W. H. s
Rustomjee Burjorjee. c
Rustomjee Dadabhoy Camajee. c
Rustomjee Pestonjee Motiwalla c

Rustomjee Framjee. c
Rustomjee Ruttonjee, c
Rustomjee. Cursetjee c
Rutter, Henry c
Rutter, William c
Ruttunjee Framjee Vatcha. c
Ryan, George, and family c
Ryder, C. c
Sanchez, Joze h
Sanders, Charles s
Sanders, F. *absent.*
Samson, M. h
Sauer, C. c
Saul, R. P. s
Sayer, jr., John, c
Schumacher, G. H. h
Scott, William h
Scott, Adam h
Seare, Benjamin c
Sehwemann, D. W.
Shaik Munsoor Nezamully. c
Shaik Hussun Shaikammud. c
Shapoorjee Sorabjee, h
Shaw, Charles s
Shelley, A. E. h
Shepard. J. c
Shortrede, Andrew h
Shorburn, William s
Shuck, Rev. J. L. c
Shumsoodeen Abdoollatiff. c
Sichel, Michael c
Sillar, D. s
Silva, Joze da h
Silva, Marciano de c
Silver, R. P. De c
Silver, H. T. De c
Silveira, Albino P. c
Silverlock John c
Simoens, Manoel c
Simoens, Domingos P. c
Sinclair, Fraser h
Sinclair, C. A. n
Skinner, John c
Smith, G. F. s
Smith, J. Mackrill, and family c
Smith, Henry h
Smith, Gilbert h
Smith, Thomas S. h
Smith, H. H. c
Smith, James h
Smith, John, and family m
Smith, J. C. s
Smith, G. h
Smithers, T. h
Snodgrass, William K. c
Snow, E. N. h
Solomon Dawood. c
Sorabjee Byramjee Colah. c
Souza, Florencio de h
Souza, Athanazio de c
Souza, Joze Pedro de h
Souza, jr., Miguel de h
Souza, Marcellino de m
Spears, —— s
Speer, Rev. William, and fom. c
Spring, Francis h
Stanton, Rev. V. and family h
Steevens, D. h
Stevenson, James h
Still, C. F. h
Sterling, Hon. P. J h
Stewart, Patrick and family m
Stewart, C. J. F. h
Stewart, John h
Strachan, George h
Strachan, Robert h
Stronach, Rev. A. and family a
Stronach, Rev. J. a
Sturgis, R. S. s
Sturgis, James P. m
Sturgis, R. S. s
Syle, Rev. E. W. and family s
Syme, F. D. a
Sullivan, G. G. n
Surrufully Chadabhoy. c
Sword, John D. c
Taylor, E. s
Tarrant, William, and family h
Thawerbhoy Allam, c
Tiedeman jr. P. c
Tiedeman. F. H. c
Thistlethwaite, John s
Thompson, F. h
Thorburn, R. F. h
Thorne, A. c
Toby, C., w
Trabshaw, James h
Tromp, A P. c
Trott, John B. c
Trotter, G. A. h
Tyndale, H. h
Ullat, R. B. s
Urmson, G. s
Vacher, W. H. c
Van Basel, M J. Senn, and fam. c
Van Loffelt, J. P. c
Vaucher, E. c
Velsberg, William s
Vidigal, Antonio de h
Vinton, E Dyer c
Wade, Capt. and family s
Wade, T. h
Walker, J. T. f
Walker, J. T. f
Walker, Alexander
Walkinshaw, W. h
Warden, H H. c
Warden, E. h
Wardley, W. H. c
Warrington, James s

Watson T. B.	m
Waters, Charles	s
Waterhouse, E.	s
Watkins, C. T.	h
Watson, J. P.	c
Way, Rev. R. Q. and family	n
Weiss, Charles	h
Whitall, James	c
Whittall, J.	c
White, J. and family	s
Wildman, R. J.	s
Wilhelmy, Marten	c
Wilkinson, Alfred	c
Wilkinson, Charles	h
Wilkinson, Francis	c
Williams, J.	c
Williams, S. W.	c
Willaume, John	h
Wilson, C.	s
Wilson, Alexander	h
Wills, C.	s
Wiltshire, H.	c
Winch, J. H.	s
Winchester, C. A.	a
Wise, John	c
Wise, Joseph	c
Wolcott, H. G.	s
Wolcott, M. W.	s
Woods, Frederick	h
Woodberry, C.	s
Worthington, James	c
Wyer, F.	h
Young, W. and family	absent
Young, Peter	h
Young, James H.	h
Young, A J.	c

GOVERNMENT OF HONGKONG.

Governor, Commander in Chief and Vice-Admiral.

His Excellency Sir John Francis Davis, Baronet.

Lieutenant-Governor.

The Hon. Major General, George D'Aguilar, C. B.

Chief Justice.

The Hon. John Walter Hulme, Esq.

Attorney General.

The Hon. Paul Ivy Sterling, Esq. (*absent.*)

Colonial Secretary and Auditor General.

The Hon. Major William Caine.

Colonial Chaplain.

The Rev. Vincent John Stanton.

Aid-de-camp to H. E. the Governor.

Captain Sargent, H. M. 18th R. I.

Executive Council.

H. E. the Governor.
The Hon. the Lieut.-Governor.
The Hon. the Colonial Secretary.
The Hon. the Secretary to H. M. Plenipotentiary.

Legislative Council.

H. E. the Governor.
The Hon. the Lieut.-Governor.
The Hon. the Chief Justice.
The Hon. the Attorney General.

Colonial Office.

L. d'Almada e Castro, Chief Clerk.
Joze d'Almada e Castro, 2nd do.
H. J. Hance, 3rd do.
A. Grandpré, 4th do.

Treasury Office.

W. T. Mercer Esq. (acting) Colonial Treasurer.
J. G. Comelate, Chief Clerk.
Robert Rienacher, 2nd do.
W. H. Miles, 3rd do.

Audit and Council Office.

W. Morgan, Clerk.

Land Office.

Charles St. George Cleverly, Esq. Surveyor General.
John Pope, Clerk of Works, &c.
William Tarrant, Clerk of (Deed) Registry, &c. &c.
J. C. Power, Book-keeper.
G. E. Harrison, Clerk.
Keoketch, Chinese do.
Murdoch Bruce, Insp. of Roads.
Antonio Mattheus, Overseer of Convicts.
W. Pincanca, Sexton.

Supreme Court.

Hon. J. W. Hulme, Chief Justice.
C. B. Campbell, Attorney Genl.
R. D. Cay, Registrar.
F. Smith, Deputy Registrar.

T. Wade, Chinese Interpreter.
João de Jezus, Malay do.
W. Alexander, Clerk of Court.
G. A. Trotter, Clerk of C. J.
John Brooksbank, Usher.

Police Magistrate's Office.

C. B. Hillier, (officiating) Chief Magistrate.
C. G. Holdforth, Asst. Magistrate.
D. R. Caldwell, Clerk of Court and Interpreter,
J. de Jezus, Assist. Interpreter.
James Collins 1st Clerk.
James Collins, Gaoler.

Marine Magistrate's Office.

Lieut. W. Pedder, R. N.
W. H. Fittock, Clerk.

Harbor Master's Office.

Lieut. W. Pedder, R. N., Harbor Master.
Alexander Lena, Assistant.
E. R. Michell, Clerk.
Ibrahim, Interpreter.

Sheriff's Office.

C. B. Hillier Esq., (offieg.) Sheriff.
C. G. Holdforth, Deputy do.

Registrar General's Office.

Samuel Fearon, Registrar General (absent).

A. L. Inglish, Officiating do.
James Stevenson, Clerk.

Police Rate Assessment Office.

Charles Markwick, G. E. Hanisson, } Joint Assessors and Collectors.

F. de Noronha, Sub-collector.

Colonial Surgeon.

Peter Young, Esq.

Coroner.

N. de E. Parker, Esq.

Post Office.

Thomas Hyland, Post Master.
R. H. Crackanthrop, Chief Clerk.
W. H. Marsh, 2nd do.
J. B. dos Remedios, 3rd do.

Police Office.

Charles May, Superintendent.
H. McGregor, Inspector.
T. Smithers, do.

Justices of the Peace.

A. E. Shelley, Esq.
The Hon. A. R. Johnston, Esq.
J. F. Edger, Esq.
A. Fletcher, Esq. (absent)
G. Smith, Esq.
Donald Matheson, Esq.

Her Britannic Majesty's Superintendency and Consular Establishments in China.

At Hongkong.

His Excellency Sir John Francis Davis, Baronet.	*Her Britannic Majesty's Plenipotentiary and Chief Superintendent of Trade.*
The Hon. A. R. Johnston,	*Secretary and Registrar.*
The Rev. Charles Gutzlaff,	*Chinese Secretary.*
Mr. Alexander Bird,	*First Assistant.*
Mr. William Connor,	*Second ditto.*
Mr. C. T. Watkins,	*Third ditto.*

At Canton.

F. C. Macgregor, Esq.	*Consul.*
John Backhouse, Esq.	*Acting Vice-Consul.*
T. T. Meadows, Esq.	*Interpreter.*
Mr. E. F. Giles,	*Senior Assistant.*

Mr. H. Oakly,	*Junior ditto.*
N. de St. Croix, Esq.	*Consular Agent, Whampoa.*

At Amoy.

T. H. Layton, Esq.	*Consul.*
W. R. Gingell, Esq.	*Interpreter.*
Mr. F. L. Hertslet,	*Senior Assistant.*
Mr. C. A. Winchester,	*Junior Assistant and Medical Attendant.*

At Fuhchau fú.

R. B. Jackson, Esq.	*Consul.*
M. C. Morrison, Esq.	*Interpreter.*
Mr. J. T. Walker,	*Senior Assistant.*
Mr. W. S. Meredith,	*Junior ditto.*

At Ningpo.

G. G. Sullivan, Esq.	*Acting Consul.*
C. A. Sinclair, Esq.	*Interpreter.*
Mr. P. Hague,	*Senior Assistant.*
Mr. F. Parish,	*Junior ditto.*

At Shánghái.

R. Alcock, Esq.	*Consul.*
D. B. Robertson, Esq.	*Vice-Consul.*
W. H. Medhurst, Esq.	*Interpreter.* (absent.)
H. S. Parkes, Esq.	*Acting Interpreter.*
Mr. F. H. Hale,	*Senior Assistant and Medical Attendant..*
Mr. F. Harvey,	*Second Assistant.*
Mr. F. Robertson,	*Third ditto.*

U. S. A. LEGATION.

His Excellency Alexander H. Everett.	*Commissioner to the court of Peking, &c., &c.,*
Rev. Peter Parker, M. D.	*Secretary & Chinese Interpreter.*

SWEDISH LEGATION.

Hon: C. F. Liljevalch, Chevalier l'ordre de Wasa.	*Minister Plenipotentiary, &c.*

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Gideon Nye junior, Esq.	*Consul for the Republic of Chili S. A. (absent).*
Clement D. Nye, Esq.	*(acting Consul for same) Can.*
W. W. Parkin, Esq.	*Consul for the Republic of Peru. S. A. Canton.*
F. T. Bush, Esq.	*U. S. A. Consul, Hongkong.*

Henry G. Wolcott, Esq.	*U. S. A. Consul, Shánghái.*
D. Jardine, Esq.	*Danish Consul, Canton.*
Ch. Lefebré de Bécour, Esq.	*Consul of the first class, acting as French consul in China*
M. J. Senn Van Basel, Esq,	*Netherlands Consul, Canton.*
Alexander Calder, Esq.	*Acting Danish Consul, Shangh.*

ART. II. *List of the Protestant missionaries in China, indicating the year of their arrival, the societies with which they are connected, and the places at which they are resident.*

PROTESTANT missions in China are comparatively of recent origin and of very limited extent. They have been undertaken by the following Societies: 1, The London Missionary Society; 2, The Netherlands Missionary Society; 3, The Rhenish Missionary Society; 4, The American Board of Commioners for Foreign Missions; 5, The American Baptist Board of Foreign Missions; 6, The American Episcopal Board of Foreign Missions; 7, The English Church Missionary Society; 8. The American Presbyterian Board of Foreign Missions; and 9, The English General Baptist Missionary Society.

The missionaries in connection with the above named Societies are respectfully and earnestly requested to furnish, at their earliest convenience, full narratives of the origin and progress of their respective missions, with such accounts of their present state, as they may like to have published in the pages of the Chinese Repository. Such documents will be most thankfully received.

Besides the names of the missionaries, the following list indicates the time of their entering the mission, and the periods of service, &c.

A list of the Protestant Missionaries to the Chinese.

Names;	*Entered;*	*Retired;*	*Died;*	*Societies;*	*Stations.*
Rev. Robert Morrison, D. D.	1807		1834	London mis society,	Canton.
Rev. William Milne, D. D.	1813		1821	london mis society,	Malacca.
Rev. W. H. Medhurst, D. D.	1817			london mis society,	Shanghai.
Rev. John Slater,	1817	1823		london mis society,	Batavia.
Rev. John Ince,	1813		1825	london mis society,	Penang.
Rev. Samuel Milton,	1818	1825		london mis society,	Singapore.
Rev. Robert Fleming,	1820	1823		london mis society,	Malacca.
Rev. James Humphreys,	1822	1830		london mis society,	Malacca.
Rev. David Collie,	1822		1828	london mis society,	Malacca.
Rev. Samuel Kidd,	1824	1832		london mis society,	Malacca

Rev. John Smith,	1826	1829		london mis society,	Malacca.
Rev. Jacob Tomlin,	1826	1836		london mis society,	Singapore.
Rev. Samuel Dyer,	1827		1843	london mis society,	Penang.
Rev. Charles Gutzlaff,	1827	1835		Neth mis society,	China.
Rev. E. C. Bridgman, D. D.	1829			A b c f missions,	Canton.
Rev. David Abeel,	1830			a b c f missions,	Amoy.
Rev. Herman Rottger,	1832			Rhenish mis society,	Rhio.
Rev. John Evans,	1833		1841	london mis society,	Malacca.
Rev. Ira. Tracy,	1833	1846		a b c f missions,	Singapore.
Mr. S. Wells Williams,	1833			a b c f missions,	Canton.
Rev. Stephan Johnson,	1833			a b c f missions,	Fuhchau.
Rev. Samuel Munson,	1833		1834	a b c f missions,	India Archi.
Rev. Peter Parker, M. D.	1834			a b c f missions,	Canton.
Rev. William Dean,	1834			a b b f missions,	Hongkong.
Rev. Edwin Stevens,	1835		1837	a b c f missions,	Canton.
Rev. Henry Lockwood,	1835	1838		a e b f missions,	Batavia.
Rev. F. R. Hanson,	1835	1837		a e b f missions,	Batavia.
Rev. Evan Davies,	1835	1839		london mis society,	Penang.
Rev. Samuel Wolfe,	1835		1837	london mis society,	Singapore.
Rev. William Young,	1835			london mis society,	Amoy.
Rev. J. L. Shuck,	1836			a b b f missions,	Canton.
Rev. Alanson Reed,	1836		1839	a b b f missions,	Bangkok.
Rev. I. J. Roberts,	1836			a b b f missions,	Canton.
Rev. J. T. Dickinson,	1837	1840		a b c f missions,	Singapore.
Rev. M B. Hope, M. D.	1837	1838		a b c f missions,	Singapore.
Rev. Stephen Tracy, M. D.	1837	1839		a b c f missions,	Siam.
Rev. Elihu Doty,	1837			a b c f missions,	Amoy.
Rev. Elbert Nevius,	1837	1843		a b c f missions,	Borneo.
Rt. Rev. Bp. W. J. Boone, D. D.	1837			a e b f missions,	Shanghai.
Rev. Alexander Stronach,	1838			london mis society,	Amoy.
Rev. John Stronach,	1837			london mis society,	Amoy.
Mr. E. B. Squire,	1838	1840		church mis society,	Macao.
Rev. Dyer Ball, M. D.	1838			a b c f missions,	Canton.
Rev. George W. Wood,	1838	1840		a b c f missions,	Singapore.
Rev. William J. Pohlman,	1838			a b c f missions,	Amoy.
William Lockhart, M. R. C. S.	1838			london mis society,	Shanghai.
Rev. Robert W. Orr,	1838	1841		american presb board,	Singapore
Rev. John A. Mitchell,	1838		1838	american presb board,	Singapore.
Rev. S. R. Brown,	1839			mor ed society	Hongkong.
Rev. Josiah T. Goddard,	1839			a b b f missions,	Bangkok.
Rev. Nathan S. Benham.	1839		1840	a b c f missions,	Bangkok.
Rev. Lyman B. Peet,	1839			a b c f missions,	Canton.
William Diver, M. D.	1839	1841		a b c f missions,	Macao.
Rev. James Legge, D. D.	1839			london mis society,	Hongkong
Rev. William C. Milne,	1839			london mis society,	Shanghai.
Benjamin Hobson, M. D.	1839			london mis society,	Hongkong.
Rev. Thomas L. McBryde,	1840	1843		american presb board,	Amoy.
James Hepburn, M. D.	1841			american presb board,	Amoy.
Rev. W. M. Lowrie,	1842			american presb board,	Ningpo.
W. H. Cumming, M. D.	1842				Amoy.
Daniel J. Macgowan, M. D.	1843			a b b f missions,	Ningpo.
Rev. James G. Bridgman,	1844			a b c f missions,	Canton.
Mr. Richard Cole,	1844			american presb board,	Ningpo.
D. B. M'Cartee, M. D.	1844			american presb board,	Ningpo.
Rev. R. Q. Way,	1844			american presb board,	Ningpo.
Rev. T. T. Devan, M. D.	1844			a b b f missions,	Hongkong.
Rev. W. Gillespie,	1844			london mis society,	Hongkong.
Rev. John Lloyd,	1844			american presb board,	Amoy.
Rev. A. P. Happer, M. D.	1844			american presb board,	Macao.
Rev. M. S. Culbertson,	1844			american presb board,	Ningpo.
Rev. A. W. Loomis,	1844			american presb board,	Ningpo.
Rev. George Smith,	1844	1846		church mis society,	Hongkong.
Rev. Thomas M'Clatchie,	1844			church mis society,	Shanghai.
Rev. H. W. Woods, (April 24)	1845	1846		a e b f missions,	Shanghai.
Rev. R. Graham, do.	1845			a e b f missions,	Shanghai.
Rev. Edward W. Syle,	1845			a e b f missions,	Shanghai.
Rev. Hugh A. Brown,	1845			american presb board,	Amoy.
Rev. Thomas H. Hudson,	1845			english gen b m soc	Ningpo.

Rev. William Jarrom,	1845	english gen b m soc	Ningpo.
Mr. S. W. Bonney,	1845	a b c f missions,	Canton.
Rev. E. N. Jenks,	1846	a b b f missions,	Bangkok.
Rev. S. C. Clopton,	1846	a b b f missions,	Canton.
Rev. George Pearcy,	1846	a b b f missions,	Canton,
Rev. William Speer,	1847	american p board	Canton,
Rev. John B. French,	1847	american p board	Canton.
Rev. John W. Quarterman,	1847	american p board	Ningpo.

ART. III. *Notices of a seven months' residence in the city of Ningpo. By the Rev. William C. Milne. (Continued from vol.* XIII. p. 357.)*

FEBRUARY 24th, 1843. A party of naval officers attached to H. M. S. "Thalia," the guardship at Chusan, is at present in this neighborhood. At their request I accompanied them in their calls of ceremony upon the leading native officers of the city. We were received with unabated civility and kindness.

In the course of our perambulations, we passed under "the drum loft," an arch of wide span, surmounted by a guard house. The scene around was lively and bustling, for it stands in the centre of the city and upon the spot where the principal streets meet. It existed prior to the 15th century and has, in the interim, undergone a variety of changes. The object of the monument is clearly denoted by the various appellations under which it goes, such as "*the observatory*," "*the sea sun radiance loft.*" I am not aware that it is still extant, but at one time an inscription adorned it which signified "*the clear distance.*" All these terms denote that the building was originally designed to be a guard station, or a point from which the surrounding country could be explored, with a view to maintaining a supervision over the interests of the city and its inhabitants. The popular name, "*drum loft*," may have had its origin in the fact, that a large drum was kept there, to be used by the city watchman, in striking night beats or in cases of emergency from foe or from fire.

February 26th. A merchant of Chápú, hearing that I was residing in this city, called to make urgent and minute inquiries about the trade with foreigners. He appears anxious to remove from Chá-

* Though somewhat of the novelty of the narrative may be lost by delay, yet the intrinsic value of Mr. Milne's articles is sufficient to render them interesting at all times as permanent documents.—For the first half of the narrative the reader is referred to vol. XIII. pp. 14, 74, 127, and 337.

pú, where he already has flourishing business, to *Shánghâi*, whither the eyes of all the ambitious speculators of "the flowery land" are now directed as the great mart of the empire and the sure gate to fortune. He strongly recommends that I should penetrate into the interior, and has volunteered to render me all the aid and protection in his power if I should decide on venturing up the country.

March 1st. Dined at a silk mercers, and had freedom in opening the gospel truths to my messmate. The interest evinced on this occasion by the attention of the company was greater than I have yet witnessed. The apprentices and servants hung about the room quietly listening to all that passed.

March 2d. Dr. Cháng was urged to prepare for a future world, as his hoary hairs point him out to be an early victim for death. The cooly took refuge in his country's customs and practices, &c., and hoped that he would live long enough to perform certain vows, which he had made many years ago to his patron deity. He would then die in peace.

March 3d. An aged officer, attended by some of his secretaries waited upon me, accepted some tracts, and expressed his astonishment that Englishmen should not worship Confucius but "one Jesus" of whom he had just heard.

An American brig "Raymond," captain Dennison came up the river and anchored nearly abreast the custom-house. The high officers went on board, ascertained it was a merchant vessel, but refused all permission to trade until the tariff should be finally settled at Canton and they should receive the imperial order to open the port. Their procedure was marked with justice and forbearance.

March 4th. Dined in the evening with an officer of inferior rank, of bad reputation, of vicious temper, and of low manners. I soon quitted his table for his habits were so dirty and revolting. After he had listened for a little to the sketch of the history of the Lord Jesus, he went the round of conjectures that he must be the English Confucius, or *Pwankú* the father of mankind, or some one like unto the merciful goddess *Kwán yin*.

March 6th. The third of the 24 periods, into which the Chinese have divided their year falls upon this day. It is the "*Kingchih*," or the period of "the excited insects;" for according to their entomology, it is supposed that, at this term, reptiles and insects are "aroused by the thunder claps of spring time, from the torpor of the winter season, during which they have been imbedded in clay."

As I have just intimated, the Chinese year is divided into 24

terms "which express the periods of the sun's passage through the twelve signs of the zodiac." The terms are applied to the day on which the sun is in the first and in the fifteenth degree of a sign of the zodiac; concequently, in reckoning by the lunar year, their places in the calendar will change every year, but in the solar year of Europeans they will fall more uniformly upon the same day in successive years.

When an intercalary month occurs, the terms continue to be reckoned as usual, an arrangement that sometimes brings the first term into the twelfth moon, making twenty five terms in a year; but most usually it falls on the first month. Some of the terms are sixteen days in length and some are fourteen, but the average is fifteen. They correspond to our months nearly as follows, falling in the signs here given.

SPRING SIGNS.

1. February	5th	Lih-ts'ün		The sun in Aquarius.*
2. ,,	21st	Yü-shni		1st Moon.
3. March	6th	King-chih		The sun in Pisces.
4. ,,	22d	Ts'ün-fan		2d Moon.
5. April	6th	Ts'ing-ming		The sun in Aries.
6. ,,	22d	Kuh-yü		3d Moon.
				The sun in Taurus.

SUMMER SIGNS.

1. May	7th	Lih-hiá		The sun in Taurus.
2. ,,	22d	Siáu-mwan		4th Moon.
3. June	7th	Máng-chung		The sun in Gemini.
4. ,,	22d	Hiá-chí		5th Moon.
5. July	8th	Siáu-shú		The sun in Cancer.
6. ,,	21st	Tá-shú		6th Moon.
				The sun in Leo.

AUTUMNAL SIGNS.

1. August	9th	Lih-ts'iú		The sun in Leo.
2. ,,	24th	Chü-shú		7th Moon.
3. September	9th	Peh-lú		The sun in Virgo.
4. ,,	24th	Ts'iú-fan		8th Moon.
5. October	9th	Hán-lú		The sun in Libra.
6. ,,	24th	Shwáng-kiáng		9th Moon.
				The sun in Scorpio.

* The Zodiacal marks adopted in Chinese Almanacks, although representing objects selected from the Zoological world, differ considerably from the signs used amongst us. They distinguish them as follows: 1st the Tiger; 2d the Hare; 3d the Dragon; 4th the Serpent; 5th the Horse; 6th the Sheep; 7th the Monkey; 8th the Cock; 9th the Dog; 10 the Boar; 11th the Mouse; 12th Cow.

WINTER SIGNS.

1. November 8th	Lih-tung	}	}	The sun in Scorpio.
2. ,, 23d	Siáu-sieuh	}	}	10th Moon.
3. December 8th	Tá-sieuh	}	}	The sun in Sagittarius.
4. ,, 22d	Tung-chí	}	}	11th Moon.
5. Jannary 6th	Siáu-hán	}	}	The sun in Capricornius.
6. ,, 2d	Tá-hán	}	}	12th Moon.
				The sun enters Aquarius.

In the nomenclature of the annual terms there is a reference to variations in the seasons of the year; and, as it may be interesting to have the native interpretation of the particulars in the preceding tables, I append the following brief analysis.

Spring signs.

1. *Lih-ts'un*, or "beginning spring," to celebrate which they have an annual festival, somewhat resembling the procession of the Bull Apis among the Egyptians, a brief notice of the observances on which occasion was given on the 3d of February, from which it will appear that it is connected with the opening of agricultural labor for the current year.

2. *Yü-shui*, or "rain-water," or the vernal showers that begin to develope and nourish universal nature.

3. *King-chih*, or "exciting insects," has already been explained.

4. *Ts'un-fan*, or "vernal division," or "the vernal equinox when day and night are equally divided."

5. *Ts'ing-ming*, or "clear brightness," when "the wind and sun are pure and genial and the spring light is clear and cheering. During this term the most religious attention is paid to the sepulchres and manes of departed friends."

6. *Kuh-yü*, or "grain rains," to be improved for scattering and sowing seed.

Summer signs.

1. *Lih-hiá*, or "opening summer."

2. *Siáu-mwan*, or "little filled," the wheat by this time has gradually got ripe and full.

3. *Mang-chung*, or "busy in planting," when the husbandman is fully occupied in transplanting the paddy.

4. *Hiá-chí*, or "summer point," or estival solstice, when the length of the summer day is greatest.

5. *Siáu-shú*, or "little heat," or the gradual rise of warm temperature.

6. *Tá-shú*, or "great heat," during which the temperature waxes exceedingly hot.

Autumnal sings.

1. *Lih-ts'iú*, or "the beginning of autumn."
2. *Chü-shú*, or "the extreme height of the hot temperature."
3. *Peh-lú*, or "white dew begins to fall."
4. *Ts'iú-fan*, or "autumnal equinox."
5. *Hán-lú*, or "cold dew," the falling dew gets gradually colder.
6. *Shwáng-kiáng*, or "the descent of hoar-frost."

Winter sigus.

1. *Lih-tung*, or "the opening of winter."
2. *Siáu-sieuh*, or "little snow occasionally."
3. *Tá-sieuh*, or "much snow."
4. *Tung-chí*, or "winter solstice."
5. *Siáu-hán*, or "the temperature falls by degrees."
6. *Tá-hán*, or "the temperature falls to the lowest point."

March 7th. At 7 o'clock this evening a comet appeared to the southwest. This has created a good deal of apprehension in most minds, as the phenomenon is vulgarly considered to be an infelicitous omen of warlike invasion from the southwest. After the late horrors the very "rumors of war" now strike the public mind with a fearful panic.

March 10th. During my absence in the afternoon, a certain youth managed to open one of my lockers, and abstract a bottle of quinine from my small stock of medicines. This medicine I valued much, as it was in daily request among numerous applicants, suffering from fever and ague. But by the treachery of this young rogue, the son of my aged friend Dr. Cháng, I have had as it were my right hand cut short and I now cannot afford that relief, I would to my clamorous patients. This youth has been domiciled under my roof the last two or three weeks. In consequence of my having positively refused to afford any relief to some of the Budhist nuns, with whom he seems to be a peculiar favorite, it appears they put him up to the dirty trick of betraying my confidence and of handing over the valued bottle into their hands. Unfortunately for the traitor the bottle broke, could not be replaced and bore witness against the young thief. Moreover, the cheat being discovered, the youth denied any participation in the matter, but at length he freely confessed his error and owned that his friends at the nunnery had instigated him to the theft and now left him in the lurch to bear the obloquy and brunt of detection.

But leaving this little matter, it is worthy a passing remark that it is not her warlike prowess alone that has gone before the sons and

subjects of Great Britain to render them universally famous. The rumor of the successes of their medical skill has flown through the vast empire, and already Englishmen, (all of them without distinction,) seem to be popular as possessing the divine art of healing every form and grade of disease. It is highly probable that the great latitude with which they ascribe a knowledge of the Æsculapian study to their victorious visits, it is to be ascribed to the fact that, among themselves, both the scholar and the barber, with the members of the intermediate grades, one and all make some pretensions to the important science.

Doubtless too, since they perceive that foreigners are not by any means despicable in the work of destruction and in the art of war, they drew the conclusion that their competitors must be as clever and skillful in the benevolent office of healing the sick and the diceased. No sooner did I establish myself at Ningpo than one came and another came seeking a little of the "western medicines," to cure them, it may be of itch, or of ophthalmy, or ague, or of toothache. Seeing that the simple remedies, which I had at hand, proved successful, my skill as a medical practioner has got abroad and my rooms now come to be haunted by numerous applicants, to whom I am compelled candidly to confess my inability to render them the assistance they need. As long as my supply of sulphur, quinine, nitrate of silver and creosote lasts, I may maintain a good place in the estimation of the itchy, the aguish, "the red-eyed," and the tormented; but beyond *their* limited circle I can gain no repute and seek no more; for it is enough to have the responsibility of moving with becoming dignity as the medico in this small sphere.

To be in earnest, there is a twofold advantage that I have derived from the wide extended fame of European medical skill. It has brought many intelligent visitors to me from whom I have derived much information and to whom in return I have presented the word of life. It is demonstrated also how valuable an accessory a medical department might be made to any mission in India or in China, provided it be kept in a secondary place as a means to the great end of the missionary work.

March 11th. A stroll through the city and its suburbs will invariably well repay the pedestrian, there is always some thing profitable as well as novel coming under one's observation. On passing some of the public resorts and thoroughfares, such as the gateway, a visitor has his attention directed to the numerous placards of different sizes and of various shapes that are pasted up to apprize "the gentry and nobility," "the ladies and gentlemen," of "religious services," and

"theatrical shows," "magisterial instruction," and "medical achievements." Among other curiosities in this class of literature, you will find fiery squibs on private and public characters, sober admonition on sundry subjects and quack puffs in every line of business.

Objection appears to be taken by many in this country, as well as in Europe, to the placarding of bills upon their premises; and hence, notices to the following effect were occasionally met with, "bills pasted here will be daubed over," "placards posted here will be torn down," "you are not permitted to placard here," and sometime by such a wild and polite request as "pray ,do not paste up your bills," a lesson on the gentleness and power of the "suaviter in modo" is read to those English Lords and Lairds who so freely launch out their threat, of "spring guns" and "fierce dogs."

March 20th. Dr. Chăng celebrated his seventieth year to-day and invited me to join him and his friends at their festive board.—The septuagenarian was greatly pleased with the honor we paid him. It was yesterday that he ought to have kept his birthday, but in consequence of my rule to keep the Sabbath, he put it off to suit my convenience.

The Chinese take particular notice of every tenth year in their personal history, and no anniversary meets with more acceptance than when the "threescore years and ten" are filled up. The decades being specially noticed, have distinct appellations given them; for instance:

At 10, one is said to have reached his *chù-tâ*, "the first degree of life."

At 20, he is "youthful capped."*

At 30, he is "strong and marriageable."†

At 40, "capable to hold an official situation."

At 50, the individual is qualified to "know his errors."

At 60, he has closed one "cycle."

At 70, the man is "a rara avis of antiquity."

At 80, he has "a rusty iron colored visage."

At 90, he is at his "dotage."

At 100, he reaches the "extreme of old age."

* Formerly when a lad reached this age, the ceremony of *capping him* was conducted with peculiar rites. The four grand ceremonial occasions, that in olden times, engrossed the thoughts, excited the passions, and expended the resources of all classes, were "the youthful capping," "marriage," "burial," and "worshiping the dead," and of these the first is the only one that has fallen into disuse or has merged in the marriage service.

† He is supposed to have reached manhood and to be capable of undertaking the duties of a household.

Indeed so much importance is attached to these stages of human life that in the cases of deceased parents the surviving children, if they have the means at command, are most punctilious, in celebrating those special decades which would have marked their history had they sojourned in the land of the living. To one or two such posthumous ceremonies, I have gained admittance at different times, and the peculiar feature that distinguished these 'inferior occasions' (as they are called) from 'the superior' is that they partake much of a funeral character, *white* being substituted for *red*, *mourning* for *gladness*, and *weeping* for *smiles*.

The sacred regard, which the Chinese pay to the claims of kindred, secures to the patriarchs of respectable families all the support they need in their helpless pilgrimage; and sympathy effectually operates in the relief of the *poor* septuaganarian whose relatives are unable to provide him with the comforts or the necessaries of his advanced age. In China one's feelings are never harrowed with the sad spectacle of an aged parent, discarded by his children and left to perish unattended and uncomforted, under the scorching rays of the sun or on the banks of a rapid river; but you see the tottering senior carefully led through the street or the alley, by a son, or a daughter, a relation or a servant, commanding the spontaneous regard of every passer-by and the homage of every junior.

In some of the principal cities of the empire, they have "Almshouses for old men," erected and supported by public contributions At *Haichau fú*, for instance, they boast of 500 "destitute aged men," who, in this manner, enjoy the protection and nurture—so suitable to their advanced years.

The deference that the public mind pays to the extreme sections of old age is made palpable also on the tablets and monuments, that are occasionally raised by public subscription, or by imperial authority, to the memory of octogenarians, nonagenarians and centenarians.

The patriarchal nature of the Chinese government requires that government should take special notice of its long lived subjects; and both the laws and the example, of the reigning dynasty especially, have given much sanction to the dictates of nature and have confirmed the popular habits.—The Penal Code, in the 79*th* Section, orders that "all destitute widows, the fatherless and childless, the helpless and infirm shall receive sufficient maintenance and protection from the magistrates of their native city or district, whenever they have neither relations nor connections on whom they may depend for support. And any magistrate refusing such maintenance and protection, shall

be punished by 60 blows. Also when any such are maintained and protected by the government, the superintending magistrate and his subordinates—if failing to afford them the legal allowance of food and raiment, shall be punished in proportion to the amount of the deficiency, according to the law against an embezzlement of government.

We find too, that the 22d Section, of the same Code, makes an exception, in criminal cases, of *the aged*, "whoever is ascertained to be aged or infirm at the period of trial for any offence, shall be allowed the benefit of such plea, although he may not have attained the full age or labored under the alleged infirmity at the time the offence was committed."

An edict was issued in the year 1687, under the seal of the emperor Kánghí, "for the regulating the aid given by government to people of the lower orders *above 70 years of age.* The septuagenarians were exempted from service and had food allotted to them; those of eighty years had a piece of silk, a catty of cotton, a stone of rice, and 10 catties of meat. Those of 90 double the rest."

According to the official returns of the indigent aged, who at the time came under the patronage of imperial favor there were 184,086 who were 70 years and upwards, 169,350 who were 80 years and upwards, 9,996 who were 90 year and upwards, and 21 who were 100 years and upwards.

In 1722 in the 60*th* year of the reign of Kánghí, his majesty gave a feast to the old men of the empire; and his successor Kienlung, following the example of his predecessor, in the year 1785, also set on foot a jubille of the same nature, a description of which has been given, in a communication from Amiot, dated Oct. 15*th*, 1785.

March 21*st*. As I was passing by, I looked in at the temple of the *Táu* sect near the south gate, called the *Lŏ-tsu* temple. Service was going on, under the conduct of an aged superior dressed in a vestment of many colors and bearing a mitre on his head. The two junior priests aided him in the various cantations prescribed, but conducted themselves with such a want of decorum that it made even a hater of idolatry blush. Leaving this spot, I proceeded to the great Budhistic monastery just behind, where I was kindly received by the priests, who were engaged in a special service appointed by a rich family, in the neighborhood, the ladies of which were in the building taking part in the ceremonies. The attendance of priests was large, and all united in chanting the lessons and hymns.—The pageantry was novel, but the mummery was painful beyond expres-

sion. The remarks I dropped on the sin and inutility of such idolatrous practices, and on the nature of the worship required by "God who is a spirit"—were received with kindness by the mingled crowds.

March 22d. Numerous visitors crowded my apartments. Among others there came messengers from the chief office, to inquire if there was any foundation for the rumor that a steamer had made its appearance in the estuary leading to the city of Hángchau fú, and that some Englishmen had even got into the provincial capital itself. All that I could say was that it was highly improbable.

March 23d. An officer, whom I visited, produced a valuable packet of "*strengthening* tea," prepared in Yunnán province and universally held in great repute as a medical preparation. It looked much like common black tea, made up into round balls with a sort of paste or gum. But the infusion tasted very bitter.—After descanting at some length and in a rhapsodical strain, on the virtue of this beverage, he abruptly proceeded to assure me that there was another species of tea, superior still and indeed unequalled for flavor, fineness and scarcity. It was "the *monkey tea.*" This he added could be obtained only in small quantities, at no price, and in select spots. Growing on heights inaccessible to the foot of man, and approachable only by the sagacious brute whose name it bears, it is collected by certain of the monkey species which are trained to climb up the most lofty precipices, and after filling their pouches with the delicious herb, descend to empty their contents into their master's baskets!!

The delicacy of this tea, he pronounces to be beyond conception, and the value of it beyond rubies. Having himself tasted its sweets, he deplores that he has it not his power to treat his friend with a cup of such a prime draught. On referring to Le Breton's, "La Chine en Miniature," I find he gives the following notice of the same article. "Dry and elevated situations are much more suitable for the cultivation of tea, than low and damp ones; the consequence is that the in-gathering is often very difficult, especially that of the best kind of tea. *Men* could not, without the greatest difficulty, hold on at the sides of the peaks; one false step might be the cause of severe wounds or at least injure or tear up the young trees. Sometimes the sides are so sharp and pointed that it would not be possible for men to climb up.*

* According to report there are tea shrubs whose situation is so much elevated beyond the reach of the natives that their leaves can be found only by the wind driving them from the top to the base of the mountains, where they are picked up by the proprietors of the plantations.

"To overcome this difficulty a singular expedient has been resorted to. Monkies are dressed so as to be able to climb, and to gather the leaves off the tea branches. One can easily conceive how difficult it is to have to make use of such helps, for the monkies can only be guided on such occasions by an instinct purely mechanical.

"When they have descended the mountain that they have climbed with the help of cords, they receive for a rewards some dainty for their taste."

March 24th. One of the special topics which I have made the subject of inquiry, since I have been thrown so completely amongst the people, has been regarding the existence, support, and objects of their benevolent institutions. In the preceding notes, mention has been made of a few of their philanthropic societies, especially of "the Orphan," and "Foundling Hospitals," and the "Alms-houses for aged men." Besides these, the following are worthy of a passing notice.

1st. "*The Virtuous Hall*," or *Tsing kieh táng*, is a retreat for poor destitute widows, who have lost all earthly support. It is a building erected by private contributions and under the sanction of government. Admission is gained also for those young maidens, whose intended husbands have died prior to marriage, and who have vowed perpetual virginity in consequence of their misfortunes.*

2d. "*The Provident and Relief Asylum*," or *Yáng tsí Yuen*, is a government building designed to afford shelter to the infirm and the disabled. There the halt, and the maimed, and the lame, and the blind meet to sympathize with each other, and to enjoy some expression of paternal concern from the heads of government.

The important cities of the empire offer some such refuge as this to the numerous objects of pity, that haunt their streets and alleys The arrangements do not, however, seem to be by any means ade-

* In their chief cities, where both poverty and wealth are to be found stalking through the streets, some provision is made for widows. Hence we find that there is a small fund in the city of Canton for the relief of widows. It is of recent origin having commenced operations only in the first year of the present emperor's reign. "The government unites with the gentry in supporting and managing it. It is already getting into disorder, and the *Liing-táu* has issued a threatening proclamation to the widows. They get about 5 taels per annum (£1 13*s.*); 1 tael (6*s.* 8*d.*) for each quarter; and one more for the new year. The number now on the fund is 1500. The complaint is that those who get married sell their tickets instead of returning them; and the friends of those who die do the same. This is a sort of parish relief; and those who have kindred on the spot do not like the exposure, and browbeating necessary to get the *alms!* so that the chief applicants are widows, whose kindred live at a distance from Canton.

quate to meet the necessities of the indigent refugees, or to suppress the beggary which is so frequent both in town and country. According to some intimations it appears that only a "*limited number*" is statedly favored with provision from the imperial treasurer, while "*the excess*" is suffered just to *taste* of the good things the imperial heart would freely grant if the coffers were larger and fuller. When those on the lists disappear or die off, their places are soon filled up out of the multitude of clamorous candidates.

There is an individual appointed by the local authorities to supervise the inmates of "the retreat," and to keep them in subordination. Should his protegees be found begging in the streets, or should complaints be made of their *noisy* applications for alms, he has authority to check their vagrant dispositions.—Thrown as they all are into one building itself comfortless and rendered inconceivably so by the uncleanly and irregular habits of the mannerless occupants, the respectable natives although themselves not "of the first water," speak of it with significant gestures and shrugs, so that we are precluded the very hope that it may somewhat resemble the "poor houses" of Great Britain in neatness, order, and cleanliness. Various circumstances contribute to render such a provision (well becoming a patriarchal government,) almost useless and inefficient. Of these the most notorious and the most wicked is the cupidity of the superintending agents, who hesitate not to enrich themselves by drawing upon the allowances of the famished and helpless. This remark may apply indeed to all the "Philanthropic Institutions" of this empire.

And hence, the crowds of pitiful objects that parade the streets and pass from shop to shop and house to house, raising their importunate and ceaseless din, until you are compelled to give your charity. Early in the morning as the bustle of business rises within the city walls, a united band of blind and lame beggars may daily be observed entering the gates of Ningpo, in Indian file, bent on pressing their claims upon the attention and compassion of the shopkeepers, householders and gentry.

Besides vocal music the aid of instruments in also called in by these begging pilgrims to excite pity and commiseration.—On approaching you, you are flattered, as well as entreated. Should your hand move quickly and give liberally 10,000 blessings are lavishly and eagerly poured upon your head. But bad luck is divined for the hard heart and the hand that withholds its mite. Liberal almsgiving is not, so far as we know, of frequent occurrence in China.

But sometimes it is to be met with. Thus there is a notice of a Chinese lady in Canton, who during the cold and rainy weather of December 1832, "caused 500 jackets to be distributed amongst the aged and infirm beggars of Canton." Rich folks occasionally devise liberal things and gain for themselves the smile of the emperor and the benediction of the poor upon their children's children unto the third and fourth generation.

Drought, inundation, hailstones, pestilence, and war call forth from time to time special benevolences from the government, and these are noticed in the imperial gazettes with the sums of money granted or the quantity of grain allowed. One line of conduct, which was pursued by the military leaders of the English troops, and which, at Ningpo, Chápú, and other places visited by the invading army, reconciled myriads of the poor to their misfortunes and gained not a little applause for the conquering heroes, was the liberal and cheap distribution of the rice found in the imperial granaries, that fell into the hands of the British.

I was present on more than one occasion at "a rice dispensary," opened at Chinhái in the beginning of 1842. The claims of appetite and the low prices—alike urged the poor and perishing, young and old, man and woman, to hasten to the feet of their once called *barbarian* visitors and to receive some expression of concern and sympathy; and the name of *Lo-pa-táu (Robert Thom)*, who headed this charitable movement is deeply engraven on the minds of hundreds and thousands in the province of Chehkiáng.

3d. "*Educational charities.*" Under a former date a description was given by me of an institution in Ningpo for the education of the poor scholar. The *i-hióh* or "Charity" (school) is another of the same class, got up and supported by private contributions. Hángchau fú is said to have several of them, for educating the children of poor parents.

4th. "*Medical dispensaries.*" These are known to the natives under the appellation *i-chuh*, the primary object of which is to examine the diseases of sick poor patients and to administer medicine free of charge. But, from all accounts, they appear to be conducted on principles both limited and illiberal, so that they may be said to be unknown or inoperative of real good.* I cannot find that any *medical* charities exist among the natives of Ningpo except the depart-

* It appears from "the Description of the City of Canton" that "some centuries ago a public dispensary was set up, in order to furnish the indigent sick with medicines; but for a long time the establishment has been closed."

ment connected with the practical benevolent society mentioned below; but I am assured on good authority that they are to be met with in Hángchau fú and other cities of the first magnitude.

5th. "*An Asylum for the blind*," seems to have been founded in the city of Canton as will appear from the following extract taken out of the Chinese Repository vol. I. p. 295.

"The Pwanyü magistrate has issued a proclamation concerning this governmental institution requiring all the blind to appear in person, and shew their tickets, and be examined. According to his account, there are 2,394 blind people both men and women, who receive a monthly allowance. The amount is said to be about 4 or 5 mace per month, under a shilling a week. This is insufficient for food and they are allowed to beg, sing, &c., for the additional means of subsistence. There is no useful work such as basket-making contrived to keep them employed, nor is there any asylum supported by voluntary subscription. The magistrate suspects that tickets are handed to those for whom they were not originally given and that people only half blind impose on the government. He threatens such in case of detection."

6th. "*A Leper hospital*," exists at Canton, where leprosy of a most hideous, disgusting, and incurable form has too many victims. In 1832 the number of patients in it was 341, who were supported at en expense of 300 taels per annum or £100!!

7th. "*A Vaccine establishment*," has been maintained at Canton since 1805, when vaccination was first introduced by Alex. Pearson, esq., surgeon of the E. I. Company factory, who vaccinated large numbers himself and wrote a tract on the theory and art, which was subsequently translated into Chinese by sir George Staunton. Dr. Pearson himself opened the establishment; but it has since been carried on with success and much encouragement by natives, who had been initiated by the foundery of the institution. The merits of the novel introduction are well known and wide spread in the most important districts. *Inoculation* is frequently practised but on the tender lining membrane of the nostrils instead of the arm.

8th. "*The Practical benevolent society*," is one connected with the city of Ningpo, a report of which for the year 1836 I have this day stumbled upon. With some peculiar and interesting notices of this charity, I shall close my remarks on the benevolent institutions of the celestial empire.

The origin of this society is but of recent date, having been set on foot in the 14th year of the present emperor, or A. D. 1834, prin-

cipally at the instigation of two influential gentlemen, who were moved, by the distresses of the year, to propose certain measures for the relief of popular misery and to contribute largely of their own funds to that benevolent purpose. The precise views, objects, means, and results of that movement will be best understood from the following digest, drawn up from the report now lying before me.

I. *The objects.* 1. "*To Take care of the outcast infants.*" The report intimates that the pity of the founders had been moved by the harrowing scenes, that came under their observation, of famished, pining, and screaming babes, which lay scattered along the paths, roads, and highways, having been deserted by their parents in consequence of the severe famine of the season.

In course of time the parents of some came forward to claim their offspring, others were adopted as sons and daughters, and many died. The surviving children were placed under the care of nurses and were supported at the monthly rate of 800 cash or some less than 3*s.* each. In case of sickness medicine was provided. The details given under this head are most minute, of 42 children whose names are given 8 are boys, the rest are girls; the names of the nurses under whose care they were placed for the current year are distinctly noted:—the dates of deaths or of transfer from one nurse to a second are set in the margin; the average allowance to each child during the year amounted to 9,600 cash, or 8 dollars, or £1 13*s.* 4*d.*; the medical bill follows, in which is a curious item of 524 cash for bandages to the feet of 7 of the girls; the sum total expended for their food, nursing and physicking is £81 10*s.*

2. A second object is "*to provide raiment*" for the poor during the cold winter season. The report states that in the same year 1835, grants of clothes were made to the foundling hospital and to poor beggars in town and country; tickets of recommendation drawn out in regular form, also procured supplies of raiment for the applicants. The common covering worn by beggars during the rainy and winter seasons, which is nothing but a coarse paddy sack thrown over the person, appears to be the donation of this institution. The clothing distributed during the season amounted to 2698 pieces of raiment.

3. "*To Supply the poor with coffins.*" The consideration that prompts to this step can at once be appreciated. A note on this particular was made by me on the 10*th* of last December.—By the statements before me 151 coffins, at an average expense of about 5*s.* each, were provided for the destitute during the year 1835. The

table specifies the residences of the individuals with the names of persons recommending the cases, and the dates of the different grants.

Monthly-Brief	Moon	1	2	3	4	5	6	7	8	9	10	11	12	13	Total.
	Coffins	16	8	14	7	13	11	7	14	6	11	11	13	20	151

4. *To "Bury those found dead."* Of course this goes on the assumption that the deceased are not recognized or acknowledged by their relatives.—The dates, places, and carpentry and carriage are items most minutely specified. The following table will shew the number of young and old who were found dead in the city and suburbs of Ningpo in 1835, the winter months of course claiming the majority.

Moon.	Coffins for Adults.	Coffins for Children.	Moon.	Coffins. for Adults.	Coffins for Children.
1	30	8	7	6	3
2	30	11	8	4	4
3	15	1	9	12	7
4	17	4	10	11	7
5	6	0	11	15	4
6	7	3	12	24	8
			13	39	3
	105	27		111	36

Total Adults 216
„ Children 63
Total 279

5. "*To Gather the scattered bones of the dead,*" lying about up and down the country: this act of respect to the relics of those who have been committed to the dust, is paid periodically both at spring time and at the close of the year. The bones are deposited in coffins of the middle size and transported to the public burial ground. In this manner 647 coffins were disposed of in 1835.

6. "*The Charity Hills,*" for the burial of the friendless and moneyless are under the patronage of this society. There are two of these in the neighborhood of Ningpo that belong to this institution. The one "*táu-áu*" to the east, the other "*p'wan-áu*" to the west of the city. All the expenses connected with the conveyance of the coffins to these spots and with the necessary religious service are defrayed out of the funds.

7. *To "Dispense medicine,"* to the sick poor.

8. *To "Distribute tea"* in the summer, this beverage being deem-

ed necessary to quench thirst. Firewood is also provided for the purpose of preparing it.

9. Another important object of the institution is to "*collect paper for the purpose of burning it.*" The respect for written or printed paper is sacred to an extreme. Hence, at certain seasons the institution sends out a bearer to collect, from house to house, all the fragments and scraps that are lying about. Probably the individual, mentioned on the 20*th* of December, was an agent of the society. In 1835 about 50 cut was collected in this way.

II. "*The Receipts*," include *donations*, *annual* and *monthly* contributions, amounting to 3,351,902 cash, or £588 13*s.* 6½*d.* for the year 1835.

III. *The Expenses* came to 2,636,717 cash, or £457. 15*s.* 3*d.*

ART. IV. *Remarks on the words and phrases best suited to express the names of God in Chinese. Written by a Correspondent at Ningpo. Continued from vol.* XV. *p.* 601.

USING the word *shin* for God, it next becomes a question what word shall be used for the *Holy Spirit;* and it is also to be considered whether any of the divine names should be transferred into Chinese, without translating. On the former of these two questions, we are not prepared to offer any positive recommendation, though some remarks that have suggested themselves are added, and the latter may be dismissed in a very few words.

In order to decide what word to use in translating "spirit," we must refer to the original Scriptures. In the Old Testament we find the word *ruha*, almost exclusively employed. Its primary meaning is breath; Ps. 33 : 6; hence transferred to *air in motion*, or *wind*, which is poetically described as the breath of God. Is. 7 : 2. Job. 1 : 19. Ps. 13 : 11. It is then applied to the life of man, which is so intimately connected with his breath; Ezek. 37 : 8; thence to a propensity or disposition to do any thing; Hos. 4 : 12. Is. 18 : 6; thence to the *mind*, especially as it is the seat of the senses and affections; Prov. 25 : 28. Gen. 41 : 8; and hence it is also used for the *soul*. Numb. 27 : 16. In all these significations, the original idea is of an active substance, invisible, and compared with gross matter, spiritual. Hence,

finally, by way of supreme excellence, it is applied to the Holy Spirit, who is emphatically the active immaterial and spiritual agent of the universe. Gen. 1 : 2. Job. 26 : 13. Ps. 51 : 13.

The use of the word πνευμα, in the New Testament, is so precisely synonymous, that we content ourselves with referring to the important passage, John 3 : 8, where the same word is used in the same sentence, first for *wind*, and then for the *spirit*.

It must be selfevident that the word in the Chinese language which combines the most of the above significations, is the proper one to be used in translating this term. It is somewhat surprising that the word *shin* should have been so commonly used for this purpose, for it does not contain a *single one* of the significations which have just been shown to be proper to *ruha* and πνευμα. And if we have succeeded in showing that *shin* is the Chinese generic word for *God*, then it is as unsuitable a translation of πνευμα into Chinese as Deus or God would be of the same word into English. It is however easier to raise objections to words, already in use, than to find substitutes; and we almost despair of finding, in the Chinese language, any that are perfectly suitable. The general idea of a god is familiar enough, and hence there are words to express, with some accuracy, what we wish to say of him; but the doctrines of the Holy Spirit, and of the Trinity, are such as "the natural man reciveth not," and the words to express them must be borrowed from the things that bear the nearest resemblance or analogy. We have seen that the Holy Spirit has directed the inspired penmen to use words whose primary signification is *breath*, *air*, or *wind*, to denote the third person of the Trinity, and it would therefore seem most proper to use, in the Chinese language, the word or words that come nearest to these significations. If this be granted it would seem that the choice must be between the three words 風, 氣 and 靈. Of these words we have noted the following quotations.

1. *Fung*, 風, In the simple sense *wind*.

化陣風而去, Changed himself into a breath of gentle wind and departed. Sán Kwoh Chí, 1 : 27.

狂風聚起, A furious wind suddenly arose. Ibid.

去地四千里風力猛壯, 有剛風世界, At the distance of four thousand *li* above the earth, the strength of the wind is exceedingly great. It is called the *Káng fung shí kiai*, vehement wind for the earth!

崐崘山丨塵風，衣服垢吹之卽淨, The hill Hwán-lun has a wind called *chi-chin*, oiled clothes when exposed to its influence become clean.

2. 風氣, The *spirit*, *custom*, and *influence* of a thing.

國士風, The spirit of the scholars of a country.

太平風, The spirit of prosperity.

3. 風化, The power to change or influence others.

王者之風, The king's power to change.

道風秀世, The power of reason adorns the age.

河汾之間有義風, in Hopien there is a righteous influence.

扇以廉德, He gently moves over the people with his sparing influences.

飲和飽德愚. 丨*長扇, Drinking peace and full of virtue, his benevolent influence constantly fans the people.

4. 丨俗, Customs, changes, and effects, produced by the influence of superiors.

遷丨移俗嗜慾移情, To change the customs and improve the habits, and those delighting in selfishness to meliorate their passions.

5. 天地之使曰丨, The messengers of heaven and earth are called wind. ("Who maketh his angels πνευματα winds.")

聖時丨若, Holy men are like the seasonable winds. Shú King, 4 : 22.

神丨潛駭, The divine wind invisibly exerts its venerable power.

K'i 氣. Few words are more extensively used in Chinese writings than *k'i*, and there are few to which it is so difficult to find a synonyme in English. Its fundamental meaning however is *breath*, in which it corresponds with *ruha* and πνευμα.

屛氣似不息者, Confucius at court restrained his breath, so that he seemed not to respire at all.

大塊之噫氣其名爲丨, This sighing breath of the great mass (heaven and earth) is called wind.

From the signification *breath*, the transition is easy to that of *disposition*, or rather *frame of mind*, one of the most common significations of this word.

* Here, and in the sequel of this article, this perpendicular stroke (丨) stands for *fung*, "wind."

怒氣, An enraged disposition; 喜氣, A delighted frame of mind.
朝氣銳晝氣惰暮氣歸, the disposition in the morning is sharp and vigorous, dull at noon, and at night so exhausted that it returns to rest.
平日之氣, The early morning's frame of mind.
知氣, The intelligent principle of the soul. Lí Kí, 4 : 36.

Ling 靈, the significations of *ling* may be reduced chiefly to these:

1. *Soul;* in this sense commonly joined with *hwan* 魂, as *ling* by itself is properly an adjective. It is however used separately, much as our word *soul*, "so many souls," thus 化合民靈.

2. *Spiritual;* 人爲萬物之靈, Man is the most spiritual or etherial of all things.
黃帝生而神靈, Hwángtí from his birth was induced with a divinely spiritual excellence.

3. 我其夙夜祇事上靈, I morning and night reverently serve the superior spirits.
明德通靈降福自天, When his virtue is so bright that it is known to the spirits. Happiness descends from heaven.
和百靈, To be at concord with all the spirits.
巨靈擘太華山, A great spirit clave the great flowery hill.

From our hasty and imperfect examination of these words, we have come to the conclusion that none of them corresponds precisely with the word we seek to translate.

1. *Fung* corresponds in several respects; it signifies air and wind; influence excited to change or impress; customs and dispositions, and is closely connected with supernatural influence. But it does not seem to signify *breath* the primitive signification of *ruha;* nor to be used for spirit or soul.

2. *Kí* corresponds in the significations, breath, (the primary meaning of *ruha,*) disposition, a pervading power, but it does not seem to be used in the sense of a spiritual being; and its being so closely connected with all the Chinese fables of the all pervading *yáng* and *yin* (the two great *kí,*) may be considered a serious objection to its use.

3. *Líng* corresponds with the original word in the senses of soul, mind of man, spiritual, excellent, divine, spirit, but it does not like those words signify, breath, wind, influence or disposition.

If we are confined to one word alone, it would seem best to use the word *fung*, which combines most of the meanings of the original word. But we beg leave to suggest the propriety of combining

the two words *ling* and *fung*, and teach the people in what senses we use them; thus, when speaking of spirits let it be 靈; when speaking of winds, use the word 風. But when speaking of the Holy Spirit use the combination 靈風. To which the epithet *holy* is so easily prefixed 聖靈風.

In the Syrian monument the word for spirit is rendered *Yuen fung* 元風, which is an additional reason for adopting the word *fung*.

On the question whether it is best to transfer any of the names of the original Scriptures, there is some diversity of opinion. We shall probably come nearest the truth by following the example of the church in the authorized versions of the Scriptures in Christian lands. Of Jehovah, we have already spoken. In the Syrian monument *Eloha* is transferred in the form 阿羅阿 *Ah-lo-ah*, which is nearly the Syriac form. We see however no sufficient reason for not *translating* this word, as it is a common and not a proper name.

In regard to the name *Jesus* there is no diversity of opinion, as all agree in transferring and writing it 耶穌. The word Christ is now commonly read *Ki-tuh* 基督, a contraction of *Ki-li-si-tuh*, (as Pu-sá is of Pú-tí-sá-tú,) which is an attempt to express the Greek form χριστος. We regard it as unfortunate that the Hebrew form was not chosen in preference, which can be so much more easily expressed in Chinese, and which has beside the advantage of being already found in the Syrian monument, where the characters read are 彌施阿 *Mi-shi-ah.*

ART. V. *Remarks in favor of Shángtí and against Shin, as the proper term to denote the true God, addressed to the Editor of the Chinese Repository, by Dr. Medhurst and others.*

DEAR SIR,—You ask if we must not give up the use of *Shángti* 上帝? I answer, no: until we can find a better. It is *not* the name of the chief idol among the Chinese, as your correspondent argues, but (when standing alone without any prefix) *always* and *invariably*, in every Chinese book of note and worth, means the *Supreme Being* and him only; when other terms are conjoined, it means something else, but that rather strengthens than weakens the argument for its

use by us. If I had been a missionary to the North American Indians, and found a term in thir language, capable of being rendered the Great Spirit, I should have adopted it in preference to any other common to all idols and demigods: and I consider it a great advantage that we have a term in the Chinese, sanctioned by the best and most ancient authority, so nearly applicable to our purpose, in expressing the name of the Supreme, and conveying with it to every Chinese cultivated mind ideas of so much reverence and awe. It is true, the materialist propensities of the nation will lead them sometimes to connect the idea of Shángtí with that of the visible heavens and earth; but what term is there which their gross minds will not pervert? Such an argument has two edges, cutting both ways, and makes a thousand times more against *Shin* than against Shángtí.

With regart to *Shin*, 神, I may observe briefly, but as the result of long experience and careful and extensive examination of native documents, that it (when standing alone, without any adjunct) *never* conveys the idea of unity, or supremacy, or infinite excellence. Its simple and original meaning is that of spiritual and invisible beings in general, but *always* of an inferior order, approaching more nearly to the *Dii immortales* of the Romans, or the *Djin* of the Arabs, and the *genii* of western nations, which two latter it resembles in sound as well as sense, than to anything else. Even Morrison, the great advocate for *Shin*, under the word *genii*, in his English and Chinese Dictionary, gives *Shán shin*, 山神, as the genii of the hills; *Ho shin*, 河神, as the genii of rivers; and *Sán hú shin*, 三尸神, as the genii presiding over various parts of the human body.

So also *Tʻien tí chí shin*, 天地之神, mean the genii of heaven and earth, &c.—Of course I acknowledge that *Shin* also means spirit, whether of God or of man, and when used as an adjective, it means divine. Besides which, the contempt in which the Chinese hold the *Shin*, 神, might have told you that they are of little worth in their estimation, a contempt which I never remember, either in writing or conversation, to have heard or seen poured upon *Sháng tí*, 上帝.

The argument that the Greeks and Romans had their θεοι and *dii* denoting the idols of their mythology, and that because the apostles did not scruple to adopt these terms for the true God, we might safely take up with *Shin*, will be found on examination to break down: because the classic languages possessed the singular and

plural numbers, and it was only to bring down the θεοι to θεος and the *dii* to *deus*, and there you had the expression of unity at once; it was then one god, it might be a superior or inferior deity, a true or a false god, but still it was *one*. The Chinese language, on the contrary, is not of this plastic character; when a term is taken in Chinese generally in the plural sense, it is not so easy to give it a singular meaning. Now the word *Shin*, in every instance, in which it occurs in the Chinese classics and standard writers, when standing alone without qualification, must invariably be taken in the plural signification; and the word used alone, even in conversation, conveys to the Chinese mind the idea of plurality. You may say, 一個神, but that means *a* god, not *the* one god. *Shin* means, without doubt, *the gods*, or the beings of the invisible world, and not God, the one living and true Jehovah, who made all things. Indeed their orthodox sentiment is *T'ien sang shin wuh*, 天生神物; how then are you to get them to understand that *Shin tsáu t'ien ti*, 神造天地?

The Catholics, who have had wider and longer experience of China than we have, and who, in their day, knew more of Chinese literature and ideas than we can expect to know for the next century, are in this respect capable of affording us a lesson. They, on their first arrival in the country, adopted the word *Shin* for God, and they in their translation of part of the New Testament employed that word; this was more than a century ago; but they have been compelled to give it up, and have adopted instead *T'ien chú*, 天主, as indicative of that unity and supremacy which *shin* never could give. If the rest of the brethren are of opinion that it would be better to profit by their experience, I shall have no objection to adopt *T'ien chú*, 天主; or if you do not like to be confounded with the Romanist, then *T'ien ti*, 天帝, and sometimes 帝, as is the case in various parts of the Shú King; or *Chin Chú* 眞主, or *Chú* 主 alone, as the Mohammedans have done.

The argument that because we cannot use *Shángtí* or *T'ien chú* for false gods, as well as the true one, instead of being adverse is rather in favor of our adopting one or other of those terms. If we write for a people, we must write in the language of the people, or not at all. In the language of China, *Shin* does not mean the one God, and therefore to use it in such a sense is to mislead and not to instruct. It would be better to put the original Greek and Heb-

rew terms in Chinese, as the Syrians did, with their *A-lo-ha*, and leave the subject in doubt and mystery rather than give them wrong conceptions.

Shánghái, Sept. 14th, 1846. } W. H. Medhurst.

N. B. The two following notes are evidently from one and the same pen; and agree in the main with that of Dr. Medhurst.

No. 1.

Dear Sir.—Permit me to make some remarks on your Ningpo correspondent. 1. Whilst in more than two thousand passages *Elohim*, like *Allah* and *Aloho* in the cognate Arabic and Syriac dialects, conveys invariably the idea of the Supreme Being, it means in a few instances what the writer has very appositely pointed out. The former would therefore be the rule, the latter the exception. To an attentive student of the Hebrew it will be evident, that the unutterable name of the Deity is conveyed by the most sublime words which the human language can furnish. There is never an accommodation to the idolater, but always a raising him from his deep degradation even by the very appellations applied to God. 2. As your correspondent will no doubt bring forward *Shin*, 神, as the proper translation of Elohim, we beg to suggest, that *Shin*, in no instance, except in the tracts published by the first Protestant missionaries, who subsequently saw their error, signifies the Supreme Being, and that our use of it would never convey that sense to the native reader. Neither the Mohammedans nor Roman Catholics applied it. *Shin* signifies spirit, invisible essence, often joined as *kwei shin*, and *shin. Sien*; as such it is thought to preside in certain places, and is thus considered the divinity of the spot; hence frequently used for *Púsá* 菩薩, or gods; each house and each corner has such an unknown being as an inhabitant. It means of course the spirit of man, spiritual, divine, exquisite. Its manifold significations, its frequent use as an adjective, and the impossibility of finding another word for spirit to supply its place, for *fung* 風 does never mean it, must weigh something with advocates of this term. The certainty that its constant use in the sense proposed would suggest ideas of idolatry, and therefore render nugatory our efforts, is forever a bar to its introduction for the ineffable name of the Most High. 3. As the writer says, that there are no standard works to refer to, we beg to direct his attention to the Chinese classics, especially the *Shú King* 書經,

where he will see the term *Shángtí*, or *Hwáng Shángtí* 皇上帝, constantly used for the Supreme Being, and exclusively in that signification, and not as Zeus and Jupiter with the Greeks and Romans. Your correspondent has written in the true Christian spirit, and we therefore submit this in the same for his consideration.

No. 2.

DEAR SIR.—The second part of the observations of your Ningpo correspondent, which are drawn up with care and candor, prove at once that *Shin*, can never be adopted in the sense proposed, because it does not signify the Supreme Being in a single instance. We might moreover add, that the merits of the case have long ago been thoroughly examined, and that the result of impartial Sinologues was, and will be, that as *Shin* does not convey the meaning, it can not be applied. Its use for more than twenty years in Tracts and Scripture translations has likewise practically shown, that it can never take its place as formerly, because the very ideas of idolatry, which are to be rooted up, are thereby perpetuated. The result of the closest observation for years, amongst the most varied classes of people, has carried an unalterable conviction to the mind of the writer, that the voice of experience excludes *Shin* for ever. Why then reintroduce it, and after a few years again expunge it as unsuitable?

It is also perfectly true, that the writers who favor materialism substitute *T'ien*, Heaven, for *Shángtí;* and the same is done by some people amongst us. The inferior and unlearned classes even talk of *t'ien tí*, heaven and earth, as substitutes for the name of the Supreme Being, placing the fictitious dual principle in lieu of his eternal Godhead and operating power. This is a proof of the alienation from God, which suggests such absurdities, and is analogous to the *tái kih*, 大極 of Chinese plilosophers some inert nonentity which presides over the world. To find amongst this nonsense still a word to denote the God above all, to be praised in all eternity, shews that the most High has not left himself without witnesses even in China.

"We have also heard, though very seldom, that a few hearers have brought in *Yuh shángti* as synonymous with *Shángti*, but on the other hand the acknowledgment of *Shángtí*, as the God of their fathers, whom the most virtuous ancients worshiped, and from whom subsequent idolatry led them astray, has frequently cheered our hearts. A native Christian of his own accord wrote upon this subject a very stirring treatise, which some day or other will no doubt reach your Ningpo correspondent. The majority of Chinese Christians have

adopted this term in their prayers, preaching and writings, as founded upon the most venerable religion of their *Yau* and *Shun;* and I would humbly suggest, that they ought to have a vote in deciding so important a question.

"To avoid prolixity, we avoid making remarks upon the version of several passages, and the promiscuous use of *Ti* for *Shángtí* not sanctioned by the usage of Chinese writers. The correspondent's remarks upon the version of some passages resolves in the simple rule that words having different meanings, must be translated accordingly, which he showed in the very commencement of his essay.

A Reader.

Art. VI. *The opium trade: proposition of a Merchant to legalize or abolish the trade; sir Henry Pottinger's opinion regarding the traffic; magnitude of the trade; premium offered for Essays on it.*

[Our correspondent is right in supposing that we are ready to join in any measure likely to ameliorate the condition of our fellowmen; but as the opium trade now exists, we do not feel ourselves prepared to give an opinion regarding the course governments should pursue in this matter. One thing is quite certain; the Chinese government cannot put an end to it; and it is scarcely less certain, that other governments, supposing they are able, will not do this. Can it be, ought it to be, will it be legalized? Our correspondent shall speak for himself. He says:]

Dear Sir,—I cannot expect a better reception for these lines any where, than in the pages of the Repository, which has ever been ready to espouse the cause of ameliorating the condition of mankind. The opium trade has been always a barrier to the conscientious merchant, which prevents him him from shinning in, and becoming useful to the community of which he is a member. I do not pretend to sympathize with the poor Chinese, who inhales the obnoxious drug at a cost exorbitant enough to bring his family to the very verge of starvation and ruin. I leave this to be pleaded by a man of more honorable and enlightened pursuits than mine; the only object of my present letter is an appeal to the benign Christian governments, now the sole sovereigns of the seas, to show some consideration, by their joint coöperation, for the hearts and consciences of honest merchants, both foreigners and Chinese, in either legalizing

or altogether doing away with the opium trade. It is as impossible for individual members of this community, considered as bankers, merchants, agents, ship-owners, under writers, and their clerks and servants to have no connection with the trade without sacrificing their own advantages in vain, as for individual governments to relinquish the most lucrative sources of their prosperity. The increasing demand for opium induces the foreigner to barter the drug for the products of this country to an extent to which he cannot find buyers in other foreign markets, where their consumption is not augmented in the same ratio, without a heavy pecuniary loss.

The opium trade supports numbers of pirates and smugglers, committing the most horrible and atrocious deeds, of which foreigners are not always cognizant, with the exception perhaps of those engaged in the trade. The piratical depredations on the outer waters are few compared with those of daily occurrence in the interior. If opium itself be no evil, it draws many evils about it which disgrace those engaged in its traffic.

It is very curious that while the foreigners are buying the export cargo at an advanced rate, they are selling the import at reduced prices without there being an apparent change in the cost of production. The high ruling prices of bullion, of late, have diminished its exportation greatly; and the scarcity of the circulating medium, caused by the total disregard and inability of the authorities, in giving protection to the native merchants bound to this mart, is the chief source of the depressed state of the market for all sorts of imports. The opium trade not only creates pirates and plunderers, but it enfeebles the efforts of the mandarins to suppress them; and the man in office, if honest and faithful to his government, is often obliged to make room for others, wanting these qualities, and who can be very popular with vagabonds and careless of the injury inflicted on honest people whom they are ever ready to rob.

The prosperity of the opium merchants and those not engaged in this trade, depends wholly upon the opposite character of the parties holding the reins of the government. I have reluctantly observed some foreigners basely sympathizing with the opium brokers here, who are so much disappointed this year in not being able to find their way to Síkwán, the greatest mart for the Malwa drug. They virulently abuse the honest and virtuous authorities of that place, who, withstanding the temptations of bribery, have successfully cleared their neigborhood of the worst men, of whom it had become the haunt during the blindness of its former rulers. But to find

such honest officers for all places under Chinese rule is impossible, and as long as the opium trade continues in its present state we have little chance of being so happy as to have the protection of any government. The persons engaged in it are always exposed to losses and disrespect; and if justice cannot be obtained on its account, in this world, where bribery and temptations rule, how can an opium merchant expect to appear before the highest tribunal of another world? How will he exonerate himself of the crime of abetting smugglers, pirates, robbers, and murderers? I do not mean to put this question to those ignorant of the extent of the iniquities of the opium trade, but to those having consciences disapproving of it,—for the judge in heaven will require of every body duties performed according to the blessings of understanding and abilites enjoyed, and each will have justice meted out to him in some degree according to the enlightened state of his own conscience.

Here the conscientious merchant has much to struggle with, and, unless he be a man of wealth, becomes as giddy and senseless as the wretched and destitute smoker. His nights are restless and his days pass without appetite; and he becomes the more disgustful in the eyes of his associates, as he tries, by keeping silence and repressing his fealings, not to displease them. Accustomed to live in splendor by the profits of the illicit traffic, and finding it difficult to maintain himself and family without it, his condition seems very deplorable. The legitimate trade alone is not remunerating, and he is sure to lose a great portion of it, in declining the illegal trade. Here the poor man is obliged to plead necessity. But a thief may plead in the same way; and will he then go unpunished? No. Necessity cannot be a warrant for crime, nor poverty an excuse for vice. The honest merchant then submits to the decision of his conscience, by which he loses the certainties of this world, for the hopes of another. And the consequences are, dissolution of firms, strifes amongst partners, dependents thrown out of employment, and himself and family impoverished. But the clouds soon disappear. Calms always succeed storms. Time brings on its wings wonderful changes; and patience and present sacrifices are never without their rewards. As long as a man remains hesitating and undecisive he increases his wretchedness and never receives the highest rewards that await bold enterprise.

This I hope will be enough for those who pretend to be conscientious, and yet carry on the illegal trade, arguing that one party going out of it, will neither injure nor lessen it, and that opium should

not be condemned, as it is one of the productions of the Creator. Then we might as well say, our abstaining from evil deeds, is useless, because it will not be the immediate cause of a thorough change in the character of the wicked. Every rational creature is bound to obey and respect the laws of nations, provided they do not interfere with the laws of God; and had this been observed, we should have had none of those bloody wars, so disgraceful to the character of human beings, whom God has made after his own image, to be his imitators. We have more useful productions of the benign Creator than opium, that are prohibited by wise governments in order to protect their subjects; and we have no right to question the propriety of its prohibition. It is strange that a liberal government, which contributed twenty millions of pounds sterling towards the abolition of slavery, should be foremost in enslaving the vast population of this extensive empire, by growing and smuggling a poisonous substance.

We have always wished success to British arms; and have erred not a little in wishing the same in their engagements with China, the propriety of which was much doubted; and had hoped to see the opium question duly settled on its conclusion; but what was our mortification when not a word regarding it was found in the treaty, which was so anxiously expected to put the foreign merchants on an honorable footing, by legalizing the hitherto contraband article. But contrary to our heartfelt wishes we were mortified by the appearance of a proclamation from the plenipotentiary, declaring that we were not to expect any protection from our government on account of the opium trade; and to our shame it was translated and published in the Chinese language. There before the world we were held up as an unruly set of vagabonds. In whatever light the traders are viewed by others, they are not unreasonable in tracing their misfortunes often to the iniquity of this trade. All our good actions are forgotten by the Chinese merchants, who never fail to point out to us this chief defect in our intercourse with them.

Though the Chinese are very careful to be pleasing in their conversation and their words flow sweet as honey, yet I have often heard them with a deep sigh moaning, in expressions bitter enough to move the hearts of savages, for the disasters their country, family and commerce have suffered by opium. The Chinese always look upon us with a disdainful eye, and hate the vile actions of the true barbarians. There cannot be a better understanding between foreigners and the

Chinese without a reciprocal sympathy amongst them. Foreigners have a great beam in their own eye, which ought to be cast out previous to the removal of the mote in the eyes of the Chinese. What good does China derive from foreign trade—there being no protective duty, to keep the weavers and spinners of the empire employed, which is taken advantage of by the foreigner, throwing thousands of the Chinese out of employment since the new tariff came into operation? But the increasing demand for opium makes the people more miserable, and diminishes the prospect of foreign manufactures reaping any benefit.

Thus human misery is extending in all parts of the Celestial Empire to the utter disadvantage of the legitimate foreign trade, which is suffering severely. The falling off of the Indian trade with China will be a source of heavy loss to the revenue of the East India Company, for whose sole advantage millions are suffering. Look at the gambling system of the opium speculation, with which the whole of India abounds, ruining many families which otherwise would have been happy. If the trade in opium had been legal it would not have fluctuated so much to the destruction of merchants engaged in it. It is a curious fact that very few live to enjoy the money they reap from this illegal trade.

The Chamber of Commerce in China closed its operations during the opium crisis; and it would not be unadvisable, ten years after its first formation, to reëstablish it, having for its first consideration, this trade now so injurious to the reputation of a China merchant; and I am sure every enlightened man will heartily coöperate to establish the good credit of this highly respectable community.

Yours, &c.

Canton, A Merchant.
December 1st, 1846.

After leaving China, sir Henry Pottinger repeatedly spoke on the subject of the opium trade. From some of his speeches it appears that he labored much to induce the Chinese officers to entertain a proposition for its legalization. But he labored in vain; at least, at present, we see no clear indications that the imperial government of China will legalize the trade. Local officers, however, connive at it, and doubtless many of them receive large fees for doing so. And further, it is said that the cultivation of the poppy and the manufactury of the drug are rapidly increasing in some of the provinces—On the point of legalization, sir Henry thus wrote at Bombay, in a communication to the Chamber of Commerce at that place.

"I take this opportunity to advert to one important topic on which I have hitherto considered it right to preserve a rigid silence—I allude to the Trade in Opium: and I now unhesitatingly declare, in this public manner, that, after the most unbiased and careful observation, I have become convinced, during my stay in China, that the alleged demoralizing and debasing evils of opium have been, and are, vastly exaggerated. Like all other indulgences, excesses in its use are bad and reprehensible, but I have neither myself seen such vicious consequences as are frequently ascribed to it, nor have I been able to obtain authentic proofs or information of their existence. The great, and perhaps I might say sole, objection to the trade, looking at it morally and abstractedly, that I have discovered or heard of, is, that it is at present contraband, and prohibited by the laws of China, and therefore to be regretted and disavowed, but I have striven—and I hope with some prospect of eventual success—to bring about its legalisation, and were that point once effected, I am of opinion that its most objectionable feature would be altogether removed. Even as it now exists, it appears to me to be unattended with a hundredth part of the debasement and misery which may be seen in our native country from the lamentable abuse of ardent spirits; and those who so sweepingly condemn the opium trade, on that principle, need not, I think, leave the shores of England to find a far greater and besetting evil."

Somewhat of the magnitude and bearings of this trade may be seen from an extract, which we are allowed to make, from a Circular of one of the British commercial houses, dated Canton, October 28th 1846. The writers of the Circular say—

"Our attention has been directed to a misstatement respecting the China trade in a newspaper received by the last mail; which if allowed to pass without notice, may ultimately be received and quoted as correct: the article in question appeared first in the "Friend of India," and was afterwards copied into a London paper. It is there stated, that the value of the Exports from China exceed by more than one hundred per cent. that of the Imports!! a result more curious than correct being deduced, which it is unnecessary to enlarge upon. This error has arisen from taking the Official Returns published by our Consuls as a guide: in these, Opium, as an illegal article of Imports, is of course omitted: and our *Indian Friend* seems to have forgotten the existence of a trade, the value of which exceeds the aggregate of all other Imports into this country.—No *correct* estimate can be formed of the value of this trade, as in consequence of its illegality regular accounts are not kept: it may be put down at 25 to 30 million dollars per annum: this amount if added to the value of the other Imports will show that the balance is considerably on the other side. The account of British trade at the five ports during the year 1845 stands thus:—

Value of British Imports (year ending 31st Dec. 1845)	£3,566,161
Value of Opium, say 40,000 Chests at $600 per Chest	5,000,000
Total value of Imports	8,566,161
Value of British Exports (year ending 31st Dec. 1845)	5,785,171
Excess of Imports.	£2,781,044

not including the outside trade, a considerable quantity of goods being sold at Hongkong, Macao, and on the Coast. The American and other foreign trade gives an excess of exports over imports of about one million sterling; so that the actual balance "is nearly two millions sterling against China (or according to the "Friend's calculations, in her favor)—which amount is annually drawn from this country in specie, to pay the East India Company for the "demoralising drug," of which they have the monopoly. Now it must not be supposed that the Chinese are better able than any other nation to sustain a continued drain of the precious metals. What then is to be done? The experience of the past year proves that the exports to England cannot be increased under the present system: so that we may reasonably conclude, unless a new vent is found for China Exports, a reduction must gradually take place in either the quantities or prices of her Imports until they balance:—On the other hand it is impossible to calculate to what extent the Chinese would purchase our Cottons, Woollens and other goods, were we able to take their produce in return—of which they can supply an almost unlimited quantity—the drawback is, that tea the principal article, is taxed so enormously in England as to prevent any increase in its consumption."

Former volumes of the Repository (and especially vols V. and VI) will show the rapid growth of this branch of commerce in the east, rising in less than half a century from a few tens of chests, introduced as medicine, to tens of thousands, now used as a luxury by multitudes in all parts of this great empire. We subjoin two short extracts, bearing on the same point and also indicating the manner of the opium sales in India. The first is from the Singapore "Straits Times Extra, Sep. 5th 1846."

"We understand from a source entitled to credit that the result of a conference between the Opium merchants at Calcutta and the Financial Secretary to government, has elicited the following, which may be relied on, 1st. That there will be nine sales commencing from November 25th. 2ndly, that the crop of Opium to be brought forward will consist of about 16,000 chests of Patna and 6,500 chests of Benares to be equally apportioned at each sale; and, 3rdly, that a deposit of 4000 Company's Rupees, per lot, will be made as heretofore but within 3 days of the sale; and that the entire amount of purchase money be paid fifteen days after the sale, instead of 30 as formerly. The effect of the last arrangement will be to check the pernicious practice of gambling so long and loudly complained of. Bombay speculators, instead of "bulling and baiting," will no longer be allowed to purchase on payment of a mere deposit, pending advices or remittances from Bombay after the result of the sale has transpired there; in future the Bombay dealers in the drug will

be compelled to remit Bills on credits before effecting purchases, and thus in a great measure, an end will be put to the ruinous system of gambling. It is satisfactory to observe that the Bengal government has at last yielded to the solicitation of the respectable dealers in the drug; inasmuch as it cannot but exercise a genial influence on the trade in general. We annex the proposed dates of sale and the amount to be brought forward on each occasion.

The following will be about the order of the Sales.

About the	25th	November	Patna	1,778	Benares	722	Total 2,500
	25th	December	ditto	1,778	ditto	722	ditto 2,500
	25th	January	ditto	1,778	ditto	722	ditto 2,000
	25th	February	ditto	1,778	ditto	722	ditto 2,500
	25th	March	ditto	1,778	ditto	722	ditto 2,500
	25th	April	ditto	1,778	ditto	722	ditto 2,500
	25th	May	ditto	1,778	ditto	722	ditto 2,500
	25th	June	ditto	1,778	ditto	722	ditto 2,500
	25th	July	ditto	1,778	ditto	724	ditto 2,500
			Chs.	16,000	Chs.	6,500	Chs. 22,500

The following is taken from the Friend of India, for August 1846. The Editor says—

The arrangements of the sales have been modified to meet the convenience of the public, and to check the spirit of wild speculation. The first sale will be held on the 25th November, and 2,500 chests are to be sold monthly till July. The total quantity to be sold during the season, will be 22,500 chests; that is, 500 chests above the sales of the past year. Thus government is, year after year, increasing the supply from this presidency, where the profits to the state are so much greater than at the Bombay presidency. The Exports

In 1833–34	were 22,006 chests.	In 1840–41	were 17,356 chests.
In 1834–35	10,995	In 1841–42	19,172
In 1835–36	14,851	In 1842–43	16,670
In 1836–37	12,606	In 1843–44	17,774
In 1837–38	19,600	In 1844–45	18,792
In 1897–39	18,212	In 1845–46	20,481
In 1839–40	18,965		

It should be noted here that the increase of the Malwa opium has also been rapid, and that a very heavy transit duty is levied on it by the Bombay government, yielding with that of Bengal an immense revenue

In our fifth volume, as some of our readers may remember, notice was given of a premium of £100 placed at our disposal, "For the best Essay on the the Opium trade, showing its effets on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it." This was ten years ago. The conditions, on which that premium would be awarded, were published in our

number for April 1837, and the Essays were to be forwarded "To the Chairman of the Society for the Diffusion of Useful Knowledge, London." The £100 was received by the officers of that Society, who very kindly and promptly undertook the necessary arrangements for obtaining essays and awarding the premium. Some competitors appeared; still, so far as we yet know, the premium has never been awarded, no essays having been presented meeting the proposed conditions.—If this notice should reach any of the gentlemen connected with the said Society, they perhaps may be able to inform us how the matter now stands; and, if the premium has not been awarded and is not likely to be, they may intimate some way in which the £100 ought be appropriated.

Art. VII. *Notices of the Cotton trade and of the imports of the principal European and American manufactures into Canton.* By Yenchong.

We are indebted to our neighbors, and especially to Mr. Yenchong, for enabling us to lay before our readers some statistics regarding the import of the principal European and American manufactures at the port of Canton. Knowing that they are received here by many of the commercial houses, we suppose they may be relied on as being substantially correct.

Abstract of the total Imports and deliveries of Raw-cotton at Canton for the years 1841–46 *inclusive, together with the stocks at the end of each year.*

Imports.	*Bombay.*	*Bengal.*	*Madras.*	*American*	*Total.*
1841	125,291	39,109	44,666	none	209,066
1842	226,039	32,560	61,503	,,	320,102
1843	247,682	37,338	67,632	6,654	359,306
1844	200,243	58,087	80,413	3,463	342,206
1845	180,523	14,573	31,337	5,703	232,139
1846	181,501	18,851	29,764	685	230,798

Deliveries	*Bombay.*	*Bengal.*	*Madras.*	*American*	*Total.*
1841	101,695	30,966	31,771	none	164,432
1842	185,435	36,041	55,368	,,	276,844
1843	231,510	39,645	63,049	3,925	338,129
1844	229,123	46,126	66,564	6,192	348,005
1845	183,719	31,702	60,151	3,015	278,587
1846	205,255	18,371	32,108	2,893	258,632

Stocks.	*Bombay.*	*Bengal.*	*Madras.*	*American*	*Total.*
1841	33,596	15,143	14,095	none	62,834
1842	74,200	11,662	20,230	,,	106,092
1843	90,372	9,355	24,813	2,729	127,269
1844	61,492	21,316	38,662	—	121,470
1845	58,296	4,187	9,848	2,688	75,019
1846	34,542	4,667	7,501	475	47,185

Monthly Imports, Deliveries and Stocks of Raw-Cotton and Cotton-Yarn at the Port of Canton for 1846.

	IMPORTS.				
1846.	*Bombay.*	*Bengal.*	*Madras.*	*American*	*Total.*
January,	2,920	180	none	none	3,100
February,	7,559	2,071	900	,,	10,530
March,	7,029	2,360	1,727	,,	11,116
April,	12,300	448	2,640	,,	15,388
May,	12,777	1,179	none	210	14,166
June,	14,449	1,383	990	none	16,822
July,	36,846	1,571	7,786	,,	46,203
August,	29,293	1,218	1,696	,,	32,207
September,	23,308	3,514	3,115	475	30,412
October,	24,000	1,791	4,547	none	30,338
November,	6,780	2,891	2,455	,,	12,126
December,	4,240	245	3,905	,,	8,390
Bales,	181,501	18,851	29,761	685	230,798

Deliveries.	*Bombay.*	*Bengal.*	*Madras.*	*American*	*Total.*
1846.					
January,	10,671	885	1,007	77	12,640
February,	12,589	1,184	1,535	37	15,345
March,	14,189	2,155	4,051	32	20,427
April,	13,115	1,812	1,789	478	17,194
May,	19,741	1,079	3,573	423	24,816
June,	18,217	2,201	1,410	1,017	22,845
July,	12,418	420	937	296	14,071
August,	26,689	421	3,170	373	30,653
September,	27,771	860	5,063	165	33,859
October,	15,022	2,392	4.325	none	21,739
November,	18,903	1,148	3,412	,,	23,463
December,	15.930	3,814	1,836	,,	21,580
Bales,	205,255	18,371	32.108	2,898	258,632

Stocks.	*Bombay.*	*Bengal.*	*Madras.*	*American*	*Total.*
1846					
January,	59,545	3,482	8,841	2,611	65,479
February,	45,515	4,369	8,206	2,574	60,664
March,	38,355	4,574	4,051	2,542	51,353
April,	37,540	3,210	6,733	2,064	49,547
May,	30,576	3,310	3,573	1,851	38,897
June,	26,808	2,492	2,740	834	32,874
July,	51,236	3,643	9,589	538	65,006
August,	53,840	4,440	8,115	165	66,560
September,	49,377	7,094	6,167	475	63,113
October,	58,355	6,493	6,389	,,	71,712
November,	46,232	8,236	5,432	,,	60,375
December,	34,542	4,6[illegible]7	7,501	,,	47,185

Yarn.	*Imports.*	*Deliveries.*	*Stocks.*	*Yarn.*	*Imports.*	*Deliveries.*	*Stocks.*
1846				1846			
January,	156	325	1,348	July,	1,859	739	1,369
February	244	797	795	August,	1,660	761	2,259
March,	194	204	785	Sept.	2,177	1,495	2,941
April,	301	531	558	Oct.	2,269	1,435	3,775
May,	452	646	369	Nov.	180	1,016	2,939
June,	345	469	249	Dec.	854	727	3,066

Statement of the monthly imports of the principal European and American manufactures into Canton for the year 1846. *(Compiled from the Canton Custom-house entries.*

	*Broad Cloths**	*English Camlets*	*Dutch Camlets*	*Bombazetts*	*Long Ells*	*White Shirtings*	*Greyt Shirtings*
January,	705	.....	.....	277	244	5,910	23,250
February,	12,207	1,907	70	90	12,849	11,133	75,929
March, -	840	1,265	.....	.....	620	8,360	44,700
April, -	1,200	153	.....	117	5,610	9,950	60,631
May, -	1,080	.....	.....	77	857	3,471	37,546
June, -	1,450	.....	.....	.....	3,925	2,600	.....
July, -	4,593	.....	.....	115	9,166	.....	23,121
August, -	1,691	520	251	.....	2,359	12,165	12,630
September,	1,267	100	.....	430	5,723	20,375	110,343
October, -	1,722	540	550	420	9,700	7,520	59,612
November,	none	.....	.....	.....	890	.....	15,854
December,	1,350	200	.....	500	4,140	8,730	47,200
Total pcs.	28,915	4,685	871	2,026	55,993	90,214	510,816

	Twills & Drills.‡	*Colored Shirtings*	*Chintzs.*	*Blankets.*	*Hdkfs.*	*Velvets.*	*Muslins.*
January,	14,960	2,410	.....	.....	.....	.....	.....
February,	8,400	2,901	300	1,465	58,799	.....	.....
March, -	12,355	480	.....	.....	.....	.....	.....
April, -	... ..	250	.....	200	.....	.....	.....
May, -	17,320	.....	.....	900	.....	.....	.....
June, -	.....	.....?	.....	700	.....	.....	.....
July, -	30,467	2,770	3,100	200	840	.....	350
August, -	25,120	3,435	. ....	.....	.....	30	.....
September,	11,795	1,436	.....	200	8,400	240	200
October, -	5,260	994	250	400	.....	.....	.....
November,	37,195	720	450	.....	.....	. ....	.....
December,	20,490	.....	570	.....	.....	560	.....
Total pcs.	183,362	15,396	4,670	4,065	68,030	830	550

ART. VIII. *Journal of Occurrences: the Peking Gazettes; condition of the reigning dynasty; public affairs at Canton; an insolent beggar; exposed condition of foreigners; naval force required; Kying's return; a French bishop: British Chamber of Commerce; school of the Morrison Education Society; dangers in the Chinese sea; new chart; Dr Bettelheim; intelligence from Shánghái, Ningpo, and Fuhchau; list of missionaries; death of the Rev. D. Abeel.*

FROM PEKING, by extracts from the imperial edicts forming the Gazettes, we have dates to December 4th, 1846, being the 16th day

of the 11th month of the 26th year of Táukwáng, 光道 "Reason's Glory." The wheels of government move on, and the car of state advances in its high career. But those wheels drag heavily; and the advance is slow and tremulous, like that of one who has reached his second childhood. Not a very long time ago, in conversation with one of the high provincial officers, regarding the condition of this empire, he remarked that his country had reached its *dotage*, and was weak in all its parts. He said much more of the like kind. Doubtless he spoke what was true. The so-called celestial empire has reached an extreme old age, its second childhood. The number of dynasties—excluding the mythological line of sovereigns—which have occupied the throne of China is *twenty-seven*, extending over a period of about *four thousand seven hundred years*, and showing a list of *two hundred and forty-six monarchs:* this gives to each emperor, as the average duration of authority, a period of *twenty* (20) *years* nearly, and to each dynasty a fraction less than *one hundred and seventy five* (175) *years*. His majesty Táukwáng has already occupied the "dragon seat" twenty-six years, and the Great Pure Dynasty, the *Tá Tsing Chau*, 大清朝, two hundred and one years. Both for the one and other, therefore, the ordinary or average period of holding dominion has expired. It is not on account of the lapse of years that a change is to be expected—some of the early and some of the latter dynasties far exceeded two hundred years, and two of the Tá Tsing emperors more than doubled the years of "Reason's Glory" in the duration of their reign—Kánghí being sixty-one years on the throne and Kienlung sixty; but the state is sick; the body politic is diseased; this great mass is corrupt. The disorders are of long standing and are deep rooted. And though we do not expect a speedy downfall, still a change—a revolution may come at any day.

In China a change of dynasties has usually—has always, so far as we know—been attended with the most dire calamities, bloody and horrible beyond description. Were the present government broken up, and the flood-gates of war opened, as things now are, the scenes of desolation would be awful. Our hope is that this government may stand, and that, it may be so modified—so reformed—that it may recover from its present weakness and disorder. There is, however, so far as we can see, but one way for this desirable end to be effected, and that is by friendly intercourse with foreign nations. The presence of foreign ministers at the court of Peking is very desirable. The preservation of peace cannot long be maintained without it; and

the sooner Great Britain and France and the United States take measures to effect it, the better, both for them and for China.

We had prepared some notes and extracts from the Gazettes for this number, but our limits forbid their insertion.

Canton January 30th. Judging from the Gazettes, disorders and malversation pravail to about the same extent in all parts of the eighteen provinces, in Mánchú, and in the western governments of the empire. What is found therefore in this province, and in this city, may be taken as a tolerably fair index of what exists in other and all parts of the wide dominion of the Tá Tsing empire. How, then, do we here see justice administered and the innocent poor protected? How is vice rebuked and virtue encouraged? Go to the public offices and to the jails and see—for we dare not record in this public manner the reports of what we hear and believe to exist in those high places of the land.

It has often been affirmed that the foreigner receives more justice and better protection, from this government, than the native. It may be so,—it doubtless is so—in many particulars. If then the former has just cause for complaint, how much more the latter? We hear loud complaints that the provisions of the late treaties are not enjoyed. And these complaints are not without foundation. There is not that equality which there ought to be, and must be, if permanent peace is to be enjoyed. Why is the foreigner forbidden ingress to the city? Why are foreign officers, on coming to Canton, kept so much in the back-ground, and their intercourse with the Chinese authorities concealed from the people? And in minr affairs—why must the foreigner pay fifty or a hundred cash where the native pays ten for postage, and a hundred dollars for rent where the Chinese pay not more than one fifth or one tenth of that sum? And what is still worse—why must one, because he has a whiter skin than the native, and perchance wears a hat and a shirt, be called *a foreign devil*, and have the foulest language rung in his ears whenever he walks the streets? "*Kill the foreign devils*" is now commonplace language, and there are other terms equally common, and as vile as this is harsh. And yet for all these there is no rebuke.

Even the beggars in the streets may now insult the foreigner, not only with the approbation, but with the encouragement of his compeers and countrymen. Many cases could be adduced in point. One occurred within these few days, where the assault was made on a gentleman long resident and well known among the Chinese, and who we venture to say never purposely offered injury or did injustice to any

man. He was returning to the factories, and at no great distance from them in the streets, when he was followed by a beggar. The beggar took him by the skirt of the coat, and the gentleman warned him off. He became more and more importunate, and at length got a shove, and so dropped and broke his basin. He now had a *cause* of complaint and rushed upon the gentleman and seized him by the collar; then he received a stronger repulse which brought him to the ground. This was too bad, and he must now have redress. The passers-by spurred him on; the shop-men closed their doors against the barbarian; the people congregated; and a *row* would have been the sure consequence, had the gentleman not consented to walk off bearheaded, allowing the beggar triumphantly to enrich himself with the *fankwei's* cap!

The absence of an armed vessel before the foreign factories is much to be regretted. Had there been such an one here last summer, the scenes of July 8th would, we think, never have been enacted. The rioters, by the presence of such a force, would have been deterred from violence. The treay of Nanking provides that there shall be a vessel here; and the safety of the foreign community is jeopardized by its absence, so long as there is so much ill feeling prdevailing among large numbers of vagabonds that throng the city of Canton. During the last few months more than one attempt has been made to set the factories on fire; and except for the preparations made by the foreign merchants for the protection of their persons and property, nothing prevents (so far as human power goes) the factories being made, at any day, a scene of carnage.

As things are—so much every way depending on the preservation of peace, so easily disturbed—the greatest circumspection should be maintained. Better lose a hat than a head. Better suffer wrong than do wrong. While however, we recommend, in the strongest manner, that individuals should be forbearing, and take and suffer the wrong, we would not fail to draw the attention, of those who hold authority from the powers that be, to exising evils and to urge them to take the proper measures for their removal.

On the 10th, his excellency Kíying returned from his military tour through the western parts of this province and Kwángsí.

On the 17th a Frenchman arrived at the office of the governor, sent hither by the governor of Chihlí. He is reported, in the Court Circular, by the name of Joseph, and as being a *muh*, 牧, pastor or bishop. We suppose him to be a Catholic missionary.

A British Chamber of Commerce was formed in Canton on the 8th;

its Rules and Regulations are in print, and may, if we can obtain liberty to publish them, appear in our next.

Asiatic Society of China. When lord Napier arrived in China some twelve or fourteen years ago, he brought with him a communication from the "*Royal Asiatic Society*," with a view to the establishment of a branch society, or one which should have reference to the same objects as the "parent society." We are glad to see that at length that purpose has been carried into effect—as we suppose it has by the formation, recently, of the above-named society at Hongkong. We regret that we have not space, in this number, for a fuller notice of its formation, laws, &c. These however, shall appear in our next, with a list of its office-bearers.

The Morrison Education Society's school, for a season—it will be seen by reference to our last number, is to be deprived of the tuition and care of the Rev. Mr. and Mrs. Brown, who left Canton on Monday the 4th instant to embark on board the "Huntress," captain Gillespie, for New York. We had the pleasure of bearing them company as far as to the Bogue, where they overtook the ship, which had dropped down with the tide to that place, and where they went on board at 10 o'clock, Tuesday the 5th. They take with them their two children, Julia and John Morrison, and three of their pupils,—Ashing, Awing, and Afún—members of the senior class, to complete their studies in England or America; and carry with them the best wishes of very many if not of all the foreign community in China.

This step having become necessary on account of Mrs. Brown's feeble health, and Mr. Brown having leave of absence for two years from China, the trustees have commissioned him, "as their accredited agent, to collect funds, during his absence, for the enlargement and permanent maintenance of the Morrison Education Society's school." Mr. Brown arrived in China the 23d February 1839, and on the 4th November the same year opened his school at Macao, with six pupils. Among those were the three who have gone with him, and who are to receive their support, during their absence, by gentlemen without any charge to the Society The school is continued under the care and tuition of Mr. William A. Macy. Our readers will be pleased to learn that a plan is on foot for introducing a new class immediately after the Chinese new year, about the end of next month. The plan is that an individual guarantee the support of a pupil, through a complete course of *eight years*, at $35 per annum. The class we hear is to be limited to twelve

pupils, four or five of whom have already been selected; and we trust the full compliment will soon be made up.

Dangers in the Chinese sea. We copy from the Hongkong Register two notes indicating dangers, one on Formosa and one on the coast of Fuhkien.

H. M S. V. Royalist, Hongkong, 10th December, 1846.

Sir,—I have the honor to inform you that there exists a dangerous Reef off the north point of Formosa, which does not appear in the Admiralty Charts; and the north point instead of being a high perpendicular head, as it is described, is a very low point. It is in Lat. 25° 18′ N, Long: 121° 35′ E; the Reef extends about one mile off it, and encircles the Coast to the westward. I should recommend all vessels giving that point a wide berth. I have, &c.

(Signed) D M. Gornon, *Lieutenant-Commanding.*

To Captain Talbot, H. M. S. Vestal, Senior Officer, &c.

Her Majesty's ship Agincourt, Penang, 2d January, 1847.

Sir,—I am desired by H. E. the naval commander-in-chief, to send you the accompanying corrections of Capt Collinson's Sailing Directions for the Coast of China, for the purpose of being published in the Hongkong Register, for general information.—I have the honor to be, sir, your most obedient servant,

To the Editor of the Hongkong Register. Ed. Waller,—*Secretary.*

Corrections of Captain Collinson's Sailing Directions for the Coast of China.

In the description of *Red Bay* (Lat. 24. 1 long. 117. 52.) the bearing of the reef, which lays six cables from the low hill on the shore, is given as N. by E. it should be E. by N.: and the reef within the anchorage of Red Bay is described as bearing S. 55. E., 7 cables from the southern black rock, when it ought to be N. 55. W. *N. B.*—It is to be observed here, that the bearings given in a letter from the Wolverine, dated 25th May, 1846, and published in the Hongkong Register, are incorrect.

In the direction for proceeding to the anchorages in Chin-chew Bay,—both north and south of the Boot Sand, for "Jatoi" (Island) read "Tatoi;"—and in the directions for the Saheen rock and Mid Channel reef the same correction is to be made. *N. B.* For "Taheen" read "Saheen" in the description this of rock.

Meichow Sound, (Lat. 25. 23. Long. 119. 10.) in the bearing of the flat patch stated to be west nine cables from the Nine Pin rock—read East. Inner Harbor.—The bearing of the South rock from Rugged Point, shonld be E. ¾ N., 3.8 miles, instead of W. ¾ N. Add the final word "it" to the sentence giving the bearing of a Sunken rock S. 57. W. 2½ cables from the North rock.

The following are the corrected bearings of a Sunken rock off the East-point of Honghae Bay. Tysamme Mound (which is the highest point of the East end of Honghae Bay) bears N. 26 W. from it,—and Goat Island (the largest of the first group of Islands to the South Eastward of the point) N. 50. E. 1.9 miles. Edward Waller,—*Secretary to H. E. the Naval*

Penang, 2d January, 1847. *Commander-in-Chief* H. M. Ship *Agincourt.*

Five sheets of capt. Collinson's new charts of the Chinese coast, we learn by a letter from that gentleman, are now ready for use and have been sent on to China.

From Dr. Bettelheim we have a note dated Nápá Hospital (Liú-chiú) October 20th, 1846, with a continuation of his Journal up to that date. He meets with obstacles, and with some that he did not anticipate; yet his zeal remained unabated. He speaks in terms of high commendation of the kindness received from English and French naval officers who visited Nápá; but was grieved not a little

at a report that had just reached him, regarding a fact which if true would very likely to do him no small injury. The sum of the report was, that the admiral had declared, to the government of Liúchiú, that he did not know the Doctor and that he was not an Englishman or a British subject. He seems to have been the more grieved at this, inasmuch as he had been naturalized by a special act of Parliament, and while in Hongkong introduced to the admiral by colonel Chesney. If the report be true, and the admiral has inadvertently said what was not correct it will surely not pass unnoticed by the Society who have sent forth their messenger of peace, to heal the sick and preach the gospel on one of the most interesting islands of the sea. As requested, we shall forward Dr. Bettelheim's note and journal to his friends in England, by an early opportunity.

From Shánghái the dates are to the 14th. By the "Coquett," capt. Prescott, the Rev. R. Graham, his lady and their child have arrived, on their way to the United States. They leave China on account of his want of health. We learn that two chapels have been opened there for Chinese, one by Dr. Medhurst and one by bishop Boone; the latter says: "The house is full every Sunday, say from 200 to 250, of whom fifty or sixty are women. At first it was difficult to keep order, but last Sunday (3d Jan.) and the one previous they were as quiet and attentive as any one could wish. Dr. Medhurst has overflowing houses. It has been estimated that a thousand people in Shánghái, now every Sunday hear the gospel preached."

From Ningpo our dates are to Dec. 25th; and by the kindness of a gentlemen who recently visited that place we have been furnished with a copy of the "Chinese Speaker," by the late Mr. Robt. Thom, printed at the "Presbyterian mission Press, Ningpo."

From Fuhchau letters are in Canton to the 7th. We have the most pleasing accounts of the climate of that provincial city, and "the people, for the most part, seem peacefully disposed." Houses can be rented there, in the city and in the suburbs, on eligible sites, for one fifth of what the foreigner is compelled to pay here. The Rev. S. Johnson, late from Bangkok arrived at Fuhchau on the 2d instant. He has rented a new house for $80 per annum.

In the list of Protestant missionaries given in a former article, we inadvertently omitted the name of the Rev. John Cleland, Hongkong, of the London Missionary Society.

The Rev. David Abeel,—so well known to our readers, died at Albany, U. S. A., the 4th last Oct. He first came to China in Feb. 1830, and was greatly esteemed and beloved by all who knew him.

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